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CHINESE RESEARCHES, ANECDOTES,

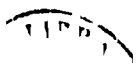
AND

REFLECTIONS,

Commercial and Political.

"A chiel *was* 'mang ye takin' notes,

And *now* he 'll print them."



CHINA AND THE CHINESE:

THEIR

RELIGION, CHARACTER, CUSTOMS,

AND

MANUFACTURES:

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THE EVILS ARISING FROM THE

OPIUM TRADE:

WITH A GLANCE AT OUR

RELIGIOUS, MORAL, POLITICAL, AND COMMERCIAL INTERCOURSE WITH THE COUNTRY.

ya d 1

BY

HENRY CHARLES SIRR, M.A.,

OF LINCOLN'S INN, BARRISTER-AT-LAW.

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VOL. II.

ya-d-1

LONDON:

WM. S. ORR & CO., AMEN CORNER, AND 147, STRAND.

MDCCCXLIX.

88332

LONDON:
PRINTED BY STEWART AND MURRAY,
OLD BAILEY.

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CHINA AND THE CHINESE.

CHAPTER I.

Paper—Made eighteen hundred years ago—Tradition of the Mandarin who made the discovery—Paper made from various substances—Ancient Chinese author—Ink, when first used and how made—Chinese receipt for the preparation of ink—Pens, and mode of writing—Printing—Mode of cutting characters—Bookbindings—Chinese literary works.

THE Chinese affirm that eighteen centuries ago they had discovered the secret and means of manufacturing paper; before that invention, they used to inscribe written characters on thin strips of bamboo, or sheets of metal, using a style, or pen of iron for the purpose of marking the characters; and this, they assert, had been the practice of their nation from the most remote ages. Before the art of paper-making had arrived at perfection, the Chinese adopted the practice of writing upon white silk, or cotton, with a bamboo pen; this was found a more convenient method than writing either on strips of bamboo or sheets of metal, as the silk or linen could be folded into a small compass.

In the first century of the Christian era, during the Han dynasty, a mandarin, who was attached to the

Emperor's court, and whose name was Sai-lun, discovered the art of paper-making. Tradition affirms that this mandarin took the bark of trees, pieces of old silk, and hempen cloth, and boiled them down until they came to the consistence of glue, or paste; he then spread the mass in thin layers upon the earth, and the sun's rays dried up the moisture, leaving a thin compact substance: thus the first paper was made. Shortly afterwards, the means were discovered by which a smooth surface is given to paper.

Kao-Song, who was the third Emperor of the Tang dynasty, had paper made from hemp, for its peculiar strength and durability, and this was used for the secret official despatches. The manufacture of paper gradually improved, until we find Father Ripa, in 1705, speaking of the paper of Corea, remarks upon the large size of the sheets, and durability of the texture;* the latter arises from the material of which it is made, which is the inner part of the cocoon of the silk-worm. In ancient times, the Coreans used to pay their tribute to the Emperor of China in this paper. Chow-ouen, a Chinese author of antiquity, asserts, that in the earliest ages there was a method known of manufacturing a sort of paper from the refuse of silk and cotton, which they could neither wind off nor spin; but this secret was lost, or the method fell into disuse during the various revolutions which occurred previous to the Tsin dynasty.

It is also asserted, that the Chinese have a method

* Father Ripa ought to have been an Irishman, as he often perpetrates a "bull:" writing of the Corea paper, he remarks, the *sheets* are as large as *blankets*.

of giving paper the appearance of having been silvered, without employing that metal, the honour of this invention they attribute to the Emperor Kao-ti, of the Tsi dynasty. Paper is manufactured from various materials, each province or district having its own peculiar manufacture, that of Corea we have described, in Fo-kein province, paper is made from young soft bamboo, in the province of Che-keang, it is made from paddy straw, in the province of Kiang-Nan, it is made from the refuse silk, and this paper is very fine and delicate, being highly valued for writing complimentary inscriptions upon.

The best and finest paper is made near Nan-kin, from the pulp of the sycamore tree, and the paper which we erroneously call rice paper, is made from the fine inner bark of a tree, unknown to Europeans; the Chinese also use, for the coarser description of paper the old fibres of hemp, and the barks of various trees. In an old Chinese work, full instructions are given as to the art of paper-making; and we must confess our astonishment is great, that the Chinese have remained so long *stationary* in a manufacture which they have been practising for eighteen hundred centuries, as the paper made in China is far inferior to that which is manufactured in Europe.

Instructions are given in the Chinese work above alluded to, for the method to be employed in drying paper, and as the Chinese, invariably follow old customs, never attempting to improve upon them, the mode here alluded to is practised at this time.

"A hollow wall must be built, hollow as a young moon of three days birth, the sides of this must be

white as a fleecy cloud, at one end of the hollow wall must be an opening, and a hollow tube or pipe must run along the wall, to impart the genial warmth of a neighbouring furnace or stove; at the other end there must be an opening in the form of the moon at the full, through this the vapour of smoke must escape. Silken, hempen, or bamboo lines must reach from end to end, and on these lines, the sheets of paper must be spread to dry."

To size the paper and render it fit for ink, they use the following preparation, they make a glue, somewhat similar to isinglass, from fish bones, these they chop up very small, and soak the mass in water which is continually renewed: when all oily impurity is extracted they add a due proportion of alum, which has been dissolved. Over the vessel in which this mixture is, a rod is laid, a cleft-stick is used for holding the sheet of paper during the process of dipping; as soon as the paper has been sufficiently saturated, it is withdrawn, by gently rolling it round the stick which has been laid over the vessel; the sheet of paper is afterwards hung to dry either near a furnace, as before described, or in the sun.

Tradition affirms that the use of ink was known to the Chinese 1,120 years before the Christian era, and the following trite but true remark, was made by the celebrated and learned Emperor, You-Yang, who reigned at the period before named:—

"As the stone from which ink is made, to blacken engraved letters, can never become white; so a heart, defiled with impurity, will always retain its black hue."

The stone or earth here alluded to, is termed *mee*, by the Chinese, and is mixed with an equal quantity of water, being thus formed into a liquid sort of paste.

It is recorded that during the Tang dynasty, which was 625 years before the Christian era, the King of Corea used to send ink as well as paper, in payment of tribute to the Emperor of China. This ink was made from lamp-black, procured by burning aged pine-trees, and this substance was dissolved in size, made from hartshorn: this ink had a most brilliant lustre, appearing as if the character had been varnished.

This Corean ink, excited the envy of the Chinese, as it was superior to their own, and they gradually improved upon their own manufacture, until in the tenth century of the Christian era, they made the ink which is now in use among them.

This ink is procured from lamp-black, which is obtained from various descriptions of wood, by burning the wood whilst oil is poured upon it to ignite the flame; during the period this mass is cooling, perfume is poured among it, to correct the unpleasant effluvia arising from the burnt oil. The mass is then pulverized, in a brazen vessel, water being mixed with it, until the liquid is the consistence of thick paste; this material is then put into moulds of various forms, which are tightly compressed, and are placed upon stoves to dry. When all moisture has completely evaporated, the ink is turned out of the moulds, being now a compact, hard, stony substance, requiring to be mixed with water for use; and known to most of our

readers as Indian, or Chinese ink. There is also a red ink made in China exactly in the above manner, with the exception of the coloring and purifying; the first is done by means of a powerful dye, the latter, by repeated burnings, and working the ashes after each successive burning.

The best ink is made in the province of Kiang-Nan, but whether the excellence arises from the superior skill of the workmen, or a peculiar wood being employed, we have never been able to ascertain.

The following is a Chinese receipt for making the best description of ink:—

"Take ten ounces of lamp-black made from pines, the same quantity of the plants Ho-héang and Kan-suang, add juice of ginger, of the pods of Chu-kia-tsar-ko, five ounces; boil these four ingredients, in a brazen vessel filled with pure water, until all the good is extracted, pour the liquor into a porcelain vessel. The liquor must settle, then put on the stove to dissolve until it becomes the consistence of new honey; then to ten ounces of this mixture add four ounces of glue called O-kiao; this glue must be impregnated with three leaves of gold, the size of the palm of a man's hand, and two of silver the same size. To this mixture put ten ounces of lamp-black, beating the whole together with a flat wand of bamboo, then pour the liquid into moulds, and bury the moulds in the earth for the space of five days, when dig it up, take the ink from out the moulds, and it will be fit for use." The Chinese believe that this inky substance has certain medicinal virtues if kept until it begins to lose its colour, then it is administered

to adults in cases of dysentery, and to children who suffer from convulsions.

The ink which is used in printing, is a liquid which is made from lamp-black, which has been pulverized and exposed to the sun's influence, it is then diluted with pure water; great care being observed that no lumps or gritty substance is intermixed; a small proportion of glue or isinglass is then added, which has been previously melted, the liquid reduced to a proper consistency is left to cool, and when cold is immediately used.

The Chinese do not use pens for writing, but employ a species of hair-pencil, the handle of which is a fine reed, the pencil being made from the soft hair of an animal; usually a young rabbit. The pen, or brush, is held in a perpendicular position, as if the paper were to be perforated, they write from the top to the bottom of the page, in short lines, and like the Hebrews commence writing from the right to the left, thus the beginning of a Chinese book, would be the termination of ours.

The Chinese lay claim to the art of printing, which they assert was commonly practised in China, in the eighth century.

In the *Mong-khi-pi-tân*, vol. xviii. p. 81, we read the memoirs of Tchin-kouo, who received his doctor's degree A.D. 1056, (Bibliothéque Royale, Fourmont's property, No. 394, vol. xxiv.):—

"They printed with engraved plates of wood at a period when the Thang dynasty (founded A.D. 618) had not yet lost its splendour, (alluding to the employment of stereotype plates of wood under the

preceding dynasty). After Fong-ing-wang had commenced printing the 5 King, or canonical books, it became an established custom to publish by the same process all the books of law, as well as historical works.

"In the period King-li (between A.D. 1041 and 1049), one of the common class of people named Pi-ching, by trade a smith, invented another mode of printing by means of plates called Ho-pant or moveable plates, (*i. e.* formed of types,) which expression is still employed to this day to designate the plates used at the imperial printing establishment in the Wouing-tien palace at Pekin. The following is the description of his process:—

"He took some very fine plastic clay, of which he made regularly formed plates, about the thickness of the pieces of money called Tsien or cash, and upon these he engraved the characters in most frequent use.

"For each character he made a separate seal or type, and afterwards baked them in the fire to harden them.

"He then placed on the table, an iron plate which he covered with some very fusible cement composed of resin, wax, and lime.

"When he wished to print, he took a frame of iron, divided within longitudinally from top to bottom (for the Chinese write from above downwards) by bands of the same metal, and then laying it upon the iron plate already covered with cement, he arranged the types in it, placing them towards the right, one against the other. Each case, filled with types thus arranged, formed one plate.

"This plate was now placed near the fire so as to melt the cement a little, and then with a plate of wood well planed (*un taquoir*) he pressed strongly upon the collection of types, which, being sunk into the cement by this means, became level and even as grindstone.

"Were it only to print two or three copies of the same work, this method would neither be convenient nor expeditious; but when it was required to print tens, hundreds, and thousands of copies, the operation proceeded with very great rapidity. They generally prepared two iron plates and two frames or forms, so that whilst printing with one of the two plates, the other might be supplied with its proper composition, and the printing from the former being finished, the latter, already prepared, replaced it immediately. They thus alternately made use of the two plates, and the printing of each leaf was effected in the twinkling of an eye.

"For each character they had always many similar types, and as many as twenty proofs (*i. e.* twenty duplicate types) of the most frequently used characters, so as to be able to reproduce such words as might be found many times repeated in the same plate. When not making use of these duplicates, they preserved them wrapped up in paper.

"The characters or types were classified according to their tones, and all those of the same tone were disposed in one particular case. If by chance he met with a rare character which had not been prepared beforehand, he engraved it immediately, *baked* it with a straw fire, and could thus make use of it in a minute.

"The reason which deterred the inventor from making use of wooden types was, that, the tissue of wood, being sometimes porous, sometimes hard, if once impregnated with water, they would have been uneven; moreover, they would have stuck to the cement in such a manner, that they could not have been removed again, so as to serve for a new combination: it was much better therefore to make use of types of baked earthenware. When he had completed the printing of one plate, he heated it again to melt the cement, and then with the hand cleared away the types, which separated of themselves without retaining the smallest particle of cement or dirt.

"When Pi-ching died, his friends inherited his types, and still preserve them most carefully."

The method now adopted in China is the following,—the work is transcribed in legible characters upon sheets of thin, transparent paper, the paper is then pasted on wood, the engraver then cuts away the surrounding wood, leaving the characters in relief. From the nature of the language, the art of printing does not appear capable of being materially improved. As the Chinese language is composed of between seventy and eighty thousand characters, each character representing a single word, it would appear almost impracticable to use moveable type; therefore the plan is adopted of cutting in relief, on a very hard wood, the whole of the characters of the work about to be printed. The Chinese nation occasionally adopt the European mode of printing, the difference consisting in the type, which they make of wood, whilst ours are of metal: this method is only adopted for

short, official notifications, or for works of small importance. When a government notification is required in great haste, they trace out the characters in yellow wax instead of wood, and this is done with the utmost celerity.

When about to print a work, or notification, the printer takes a slab of the characters, and with a hair brush besmears the slab with the ink previously described; the paper is then pressed upon the slab, receiving the impression: one coating of the printing-ink is sufficient for two or three impressions; but as Chinese paper is exceedingly transparent, and being of too porous a character to receive impressions on both sides, it becomes requisite to fold the paper, printing only on one side. These doubled sheets are then stitched together, the fold being at the outer edge, whilst usually coarse pasteboard, plain and figured, are used for the covers of ordinary works; but the mandarins and wealthy classes indulge in gorgeous bindings for their books, and are as particular in the external appearance of their book-shelves as any European *nouveau riche*. The bookbinding usually held in the highest estimation, are red brocades, with gold and silver figures; beautifully flowered silks, satins, or gold and silver tinsel.

The Chinese being essentially a literary and reading nation, never destroy the slabs on which the characters of a work are cut; these slabs are preserved with great care, and the place where they are deposited is referred to in the preface of the work. The Chinese mode of printing enables one workman of tolerable ability, to print, or work off, in the course of

ten hours, from six to eight thousand sheets, and there does not exist any necessity for proofs being sent for author's correction.*

Books are sold at a very low price, consequently are within the reach of the million, and the taste for reading manifested by the Chinese may be very cheaply gratified, through the means of itinerant circulating libraries, that are carried about by the proprietors in boxes, which are slung over their shoulders. The borrower either leaves the value of the book in the librarian's possession, or sits down by his side, peruses the book, pays two cash for the loan (less than one farthing), returns the volume, and walks off to his daily occupation. Although the general taste for reading must be commended, we regret to state that this taste must be frequently condemned, as it is deplorable in the extreme, to witness the depravity of feeling publicly evinced in China by the circulation of an enormous number of obscene publications, and indecent engravings, which are eagerly sought after, and are devoured mentally with greedy avidity.

The Chinese books usually contain little matter—we allude to novels, poetry, and tales; the scientific works are frequently exceedingly voluminous; the "Encyclopædia" consisting of six thousand volumes, the abridgment being *compressed* into four hundred and fifty.

The Emperor Keen-lung had in his library one hundred and forty-seven works on Chinese history and

* Would that some benevolent being would devise a plan to avoid the constant blunders made *after author's correction:* we confess that we are *tetchy*, and how we do rave and tear when we see blunders printed, *in statu quo*, after we have lost time and temper in correcting proofs

politics, and the present Emperor Taou-Kwang is said to possess more than two millions and a half of books, on various subjects. Few philosophical works are now, or have been written for centuries past, as the Chinese assert that the ancient sages have embodied in their works all that can possibly be known or explained, and would look upon a new work, written on philosophical or scientific subjects, as impertinent presumption; therefore no progress has been made in scientific researches for ages. New novels, tales of fiction, and poetry, are constantly appearing; the works of Confucius are continually reprinted; and compilations are also made from the writings of renowned sages, and philosophers of antiquity. Although the Chinese indulge in lampoons and satirical sketches of public and official characters, which they paste upon the walls of houses in a conspicuous and public situation, there is but one newspaper published in the whole empire of China, and this is published at Pekin by the Emperor's command. This *Gazette* contains various official notifications, such as imperial grants of land, remission of taxes, public acts, the day which has been selected by the Emperor for public execution to take place, the degradation of mandarins, and official servants, are here set forth; the events of war are bombastically announced, which invariably represent the warlike prowess of the Celestial subjects, as great and successful; the official accounts contained in this *Gazette*, during the war, of the thousands upon thousands of "Fan-quis" who were daily slain, and driven before their conquerors, were exceedingly astounding, and the audacious mendacity of the Chinese most amusing.

CHAPTER II.

Antiquity of Chinese Music—Musical instruments—Music of the Chinese —Chinese airs.

THE Chinese claim the distinction of having invented music, as well as printing, and many other arts and sciences; and if we may rely upon their traditional history, and vain boasting, this science was, in olden times, and *before the memory of man*, brought to the very acme of perfection by them. It is certain, however, that Confucius interested himself considerably about the cultivation and improvement of music, and his instructions and precepts are as highly prized upon this, as upon all other subjects, and deep regret is expressed, at the present day, for the loss of certain ancient treatises upon the subject. Far be it from us to dispute the right of the *Celestial Empire* to the credit and distinction which it claims; but we must express our *hope* that the music at present in use is far dissimilar to *celestial music*; at all events, it is very different from our own ideas of that which is pleasing or melodious.

The airs which are in general use amongst the Chinese, as sang or played by them upon their various instruments, with the exception of the *kin*, are acquired

by ear and by rote; and many of their best performers extemporise; and sometimes these airs, sung by a good voice, or played by a skilful performer upon their instruments, has something agreeable, even to our European ears. A species of recitative is perceptible in the spoken language; and is more marked in their calculations with the swan-paun, or calculating instrument, which are always aloud.

The Chinese have a great variety, both of stringed and wind musical instruments, together with drums, symbols, timbrels, and bells. The most simple of the wind-instruments is the Hwang-tei, or flute, which is made of bamboo, and is about two feet long; having two embouchures, the first is much farther removed from the end than in our flutes, and the second is two inches farther down; this last is covered by the internal coating of a peculiar reed: the finger-holes are small, equidistant, and of equal calibre; they are ten in number, of which the performer appears only to use six. The player is afforded the means of varying the pitch, by changing the embouchure. The instrument is neatly bound round with silk at different places, in order to secure it against splitting; and notwithstanding the labour which must be spent upon its construction, it may be purchased for about forty-five cents, or less than two shillings of our money. We find the performers upon the flute in the north of China much superior to those at Canton, who are very mediocre indeed, and the instrument in their hands is very indifferent.

The Heang-tei, or clarinet, comes next in rank, the stock of which is also made of bamboo, with a bell

and mouth-piece of copper; to the latter is adapted a reed, like our own: there are eight finger-holes, and one of them for the thumb; and the bell is decorated with pendent silken ornaments. This appears to be the favourite instrument of the Chinese, being used as the leader in all solemn ceremonies, and on all festive occasions; it is considered equally indispensable in all congregations, either for profane or religious purposes; and it is remarkable for its sonorous and deafening blasts.

There are two or three varieties of horns; one is somewhat similar in shape to the Heang-tei, and is composed of copper. This instrument possesses the same peculiarity as our trombone, the stem or tube being constructed, to admit of being extended or shortened at the pleasure of the performer. The sound produced is very sombre and uninviting, but when contrasted with the tones of the heang-tei, and performed with more piercing instruments, the effect is good. There is another horn, which in shape resembles a shepherd's crook inverted, having a bell attached to the end, and having the same power of extension as described in the last instrument; the tones of this horn are also very melancholy, and far from pleasing when used alone.

The last wind instrument we shall describe is much more complicated than any of the preceding, and may be fairly called a species of organ, composed of a series of tubes of unequal lengths, which are placed in a hollow chamber of semi-spherical form, to which is attached a mouth-piece, by means of which the performer's mouth fills the chamber with air; some of

the tubes have perforations near the chamber, which prevent them from sounding, unless stopped by the performer's finger. They are set up at intervals, and in order, one standing alone, and the clusters increasing in progressive ratio up to four. Great nicety and skill is required in the management and use of the pipes; by stopping some of them, the performer can produce most agreeable harmonies; while regular harmonic divisions of eighths and twelfths seem to be caused by covering others, by blowing gently, or by increasing the force of the blast. Again, the performer, by drawing his breath and stopping the perforations, may, at his discretion, make any one of the tubes sound singly.

Of all the stringed instruments in use amongst the Chinese, the *Kin* is by far the most agreeable, as well as the most difficult to acquire any degree of proficiency in performing upon. It is only used by the best informed and most educated portion of society in China, and is looked upon by the literary world as their peculiar property, because tradition has connected it with Confucius and the ancient sages, who are said to have devoted much of their leisure hours in practising and using this instrument.

The antiquity, however, of the *Kin* is carried back to ages much more remote than that of the philosopher in question, as the Chinese say they can trace it nearly to the common parent of mankind.

The difficulty of acquiring a competent knowledge of this instrument, as well as the excessive intricacies of the system of notation used for the *Kin*, are the true reasons for its exclusiveness, as the middle classes

and artizans could not afford sufficient time to become masters of it: some idea may be formed of the difficulty from the fact, that a Chinaman expends the continued toil of months in learning one tune, and so great is the fatigue and study requisite to become a scientific performer, that many individuals can only execute the most simple airs, learned by ear, without the slightest knowledge of notes, or the approved method of fingering.

The *Kin*, or lute, is about four feet in length, made of woo-tung wood, lacquered over, the upper surface is convex, and the lower plain, having at the bottom two openings into cavities. There are attached to the smaller end seven silken strings, passing over a bridge, fixed three inches from the wider end, and these are tightened by means of moveable jaed-stone pegs, to which are attached ornamented silken tassels. The sounding-board is adorned by several mother-of-pearl studs, which are placed in a manner to mark off the lengths of the strings into equal parts of 2, 3, 4, 5, and 8. The instrument, when used, is laid across a table for the convenience of the performer.

The execution is most complicated, at the same time that the performance is rendered most graceful by the varied method of touching the cords, and the greatest ingenuity and taste is displayed in the management of the instrument: the fingers of the left hand are made to slide in a most peculiar manner over the strings, and to execute motions and trills of an extraordinary nature.

The flowery and symbolic language of the Chinese

has not only given an especial name to each particular position of the hands, but likewise denotes them by particular objects in nature. Thus one is the flowering lotus resting upon the bosom of the still waters; another, the industrious bee, collecting her sweet food from the delicious flowers of the earth; a third, a bird upon the wing, in chase of the cicada; while a fourth is a silk-worm in the act of spinning the cocoon; and so on, to an incredible number.

The notation for the *Kin* is most complicated and difficult to acquire; a mass of characters represent one note, which is intended either to be the symbol of a particular cord, or of the fingering either of the right or left hand, or possibly the stud marked upon the sounding-board, or the mode to be adopted in sliding the hand over the strings, or, again, the peculiar method to be used in striking the note, or if two notes should be struck at the same time.

The centre string of the *Kin* is tuned *a*, and the two outer strings a fifth from it, and they are respectively a fourth from the next string but one to each other.

Another of the stringed instruments is called the Y-an-kin, and is strung with brass strings; it is a description of dulcimer, which the performer strikes with two hammers. The sounds thus produced from this instrument are pleasing enough, being both melodious and harmonious.

The Ur-heen, or fiddle, is one of the rudest instruments probably in existence. The everlasting *bamboo* is again brought into requisition, the *sounding*-board being made of it, in the shape of a small drum,

covered with the skin of a tan snake, through the upper portion of which is passed one end of a bamboo stick, which forms the neck or arm, at the other extremity of the neck are inserted two long bamboo pegs, which serve to wind up or tighten the only two strings this machine has, and which are tuned a fifth from each other. The bow is made of bamboo, and its hairs are passed between the two strings, which are remarkably close to each other, by reason of which great difficulty arises in producing a sound from one, without touching the other, which, if not happily effected, renders this description of music most excruciating to an unaccustomed ear. Some of the Chinese have spent so much time and patient exertions in practising this wretched machine, that they have overcome the difficult task, and sometimes produce no despicable sounds.

The Sau-heen is a guitar with three strings, and is made of a particular wood, brought from Ton-quin, not unlike our cherry wood. It is formed in the body like a drum, covered with the skin of the tan snake, painted over with dark brown and yellow lines, to this is attached a very long and awkward-looking neck, or arm, terminating in a curve. The strings are tuned a fourth from each other. It often happens that two of these instruments are performed on together, one performer playing the air while the other improvised a running accompaniment.

The Pe-pa is a guitar with four strings, of a bladder-shaped form, is made of woo-tung wood, is three feet in length, and by far the most elegant, in appearance, of all the Chinese instruments. The

sounding-board is unvarnished, and nicely fitted into the back, and the neck is terminated with a neatly-carved ivory-curved head; the strings are silken cords, screwed up by four bamboo pegs. Twelve thin bamboo frets are neatly fastened on the plane surface. The outer strings are tuned an octave to each other; the tuning, therefore, very nearly resembles that of our own guitar; this instrument is usually in vogue amongst the ladies, who accompany themselves upon it in their "*sing-songs*;" amongst the male portion of the community it is also in use, the air being performed upon it, while the Sau-heen is adopted for an accompaniment.

The *Yue-kin* is another guitar with four strings, having a large circular body, about sixteen inches in diameter, and a short arm, about thirteen inches in length, terminated with an awkward thick head, with four rudely-cut bamboo pegs. It is made of the *swan-ke* wood, and its sounding-board is like that of the Pe-pa, unvarnished. The strings are strung in pairs, with a double distance between each pair; and each pair is tuned in unison with a fifth between each. Ten thin bamboo frets are marked off on the face, and the performer produces sounds by striking the strings with his long nails, or a bamboo pectrum; the tones thus produced are of a quick and sharp description. This instrument is used very much by the lower orders, who seem to delight much in its sounds, and a great deal of time is devoted by domestics to "sing-song," with its assistance, when they are allowed. The performer may frequently be seen near the domestic offices in the evening, perched on a high bamboo chair, with his feet

stuck upon the rim, and surrounded by his fellow-servants, lazily squatted, smoking their pipes, or more commonly, cigarettes, which are said to contain a certain portion of accursed *opium;* while the master is deafened by the shrill tones of the *yue-kin,* and the still shriller notes of the vocalist's peculiar falsetto.

The common notation used in China is very simple, which appears strange, when we reflect upon the intricate one adopted for the *kin,* as above described. In fact, it would appear to be too simple, as it is said that a performer can never acquire any knowledge of an air by reading it, unless he has previously heard it performed, this may be accounted for by what we have heard, namely, that in this common system of notation, there are not any signs to denote the time or even the value of the note, although we have frequently seen the Chinese marking time with their feet, as we do ourselves; if this fact be true, it becomes at once apparent, the most skilful master of the art must be nonplussed in attempting to read such music.

Drums are used in religious worship, and very large ones are hung up in the temples, which the priests frequently strike, as if they considered that the sonorous sounds thereby produced were a valid substitute for a repetition of vain prayers to unknown gods; alas! we fear that if such be really their opinion, there are too good grounds to believe that the idea is a correct one. Smaller drums are used in theatrical representations, and ceremonial processions, on the former of these occasions they are placed sometimes upon the ground, at other periods they are fixed upon stands. A very diminutive drum is also common, which is formed out of a solid piece of wood of a

circular shape, which is hollowed out, and covered with horse-skin, rudely nailed on; these are beaten with sticks, and the sound is by no means delectable.

Gongs are of two sorts, the larger gong is used chiefly on board of junks and smaller vessels, at morning or evening, or when they are about to set sail, at which time they invariably "*Chin chin joss*;" noise, therefore, appears essential in Chinese worship, the junks substituting the gong for the drum, which is used in the temple; in this, however, the Chinese are not singular, as the worshippers of Buddh usually adopt this practice; in Ceylon and India the tom-tom is the instrument employed for this purpose by the benighted heathen. The smaller gong, with a cylindrical rim, emits a surprising sound, which is heard at a great distance, and is commonly used as an accompaniment to the drum in stage performances, or public ceremonies.

The bell seems to have been the first musical instrument invented or adopted by the Chinese; the regulations for its weight, size, proportions, and form, are all accurately delineated, and promulgated as law throughout the empire. This bell, then, by law takes the place and position occupied by the tuning-fork in Europe, with this advantage, that like the laws of the Medes and Persians, the sound thereof altereth not, whereas there has been great variation and difference between the pitch of the tuning-forks in use in Continental Europe, and in England. Of the antiquity of this Chinese standard of tune, we believe there can be little doubt, as Mung-Hung, one of the sages of antiquity, makes particular mention of it, stating that—

"The size of the bell must be accurately equal to the Ke-an, (or measuring standard); the weight must be nicely poised with the *chih* (or weighing standard). The bell must first sound, and then let each musical instrument be tuned to it."

One of these bells is always to be found in the wealthy temples, slung in a large wooden frame; the only material difference perceptible, between them and our European bells, consists in the absence of a tongue or clapper; at the time of their devotions, therefore, the priests produce their tones by means of large wooden mauls, with which they strike them.

It is not necessary to make any particular mention of the cymbals and timbrels, which do not materially differ from others of the same class; they are used on public ceremonials and festivals.

From the modes of tuning their instruments, which have been already shown, it would appear as if the Chinese system of music were one of *five* sounds, in contradistinction to our octaves; for the amusement and information of our readers, we subjoin a specimen of Chinese airs, which, to the best of our belief, as nearly resembles as possible, the sounds produced by a Chinese musical performer. We would give words, could we procure them, but our stock of Chinese is small,—minute as our assurance; but if our kind indulgent readers will fancy all sorts of queer monosyllables, such as hwang, tee, sun, hung, loo, foo, yin, fan, quei, &c., each word being sung to two notes, they will be able to form some idea of the words of a Chinese song, and the pleasing effect produced on the oral organs, of a European by the same.

AIRS FOR THE HWANG-TEI, OR HEANG-TEI.

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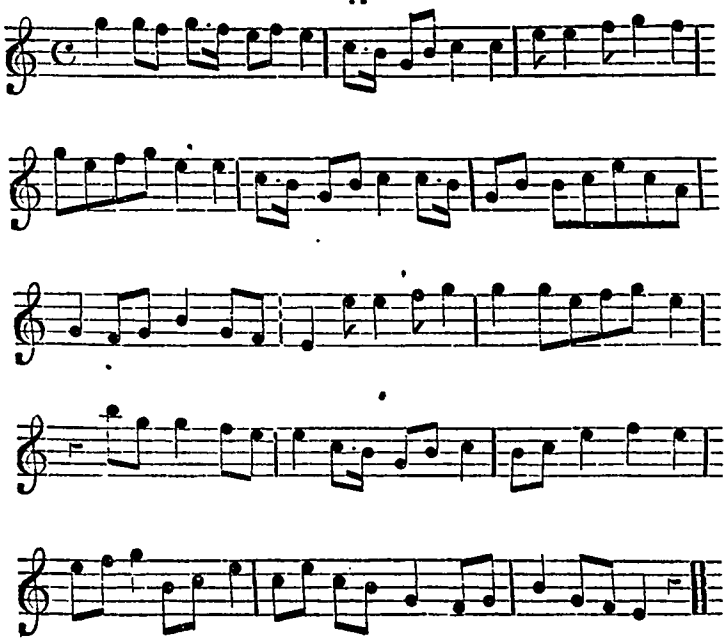
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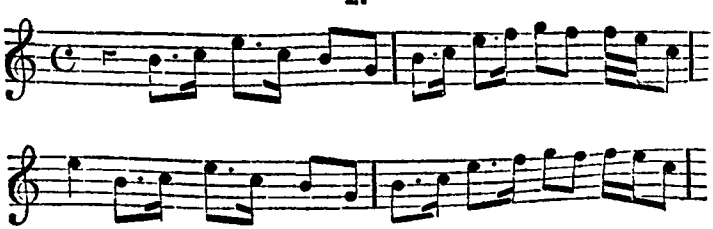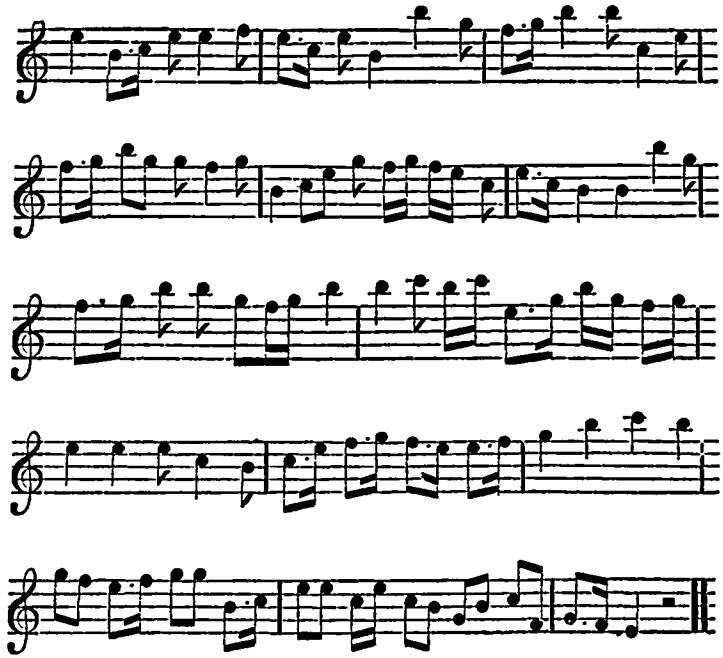
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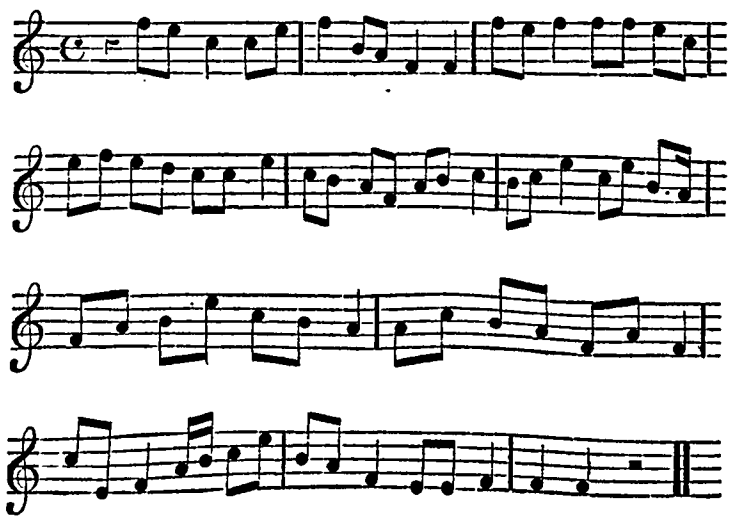

CHAPTER III.

New Year—Observances on the last day of the Old Year—New Year's Day—Decorative inscriptions—King of the beggars—Koo-tow on New Year's Day to the Yellow Screen—Complimentary calls and visits—Suspension of business during the holidays—Feast of lanterns—Description of the same at Pekin in the seventeenth century.

THE new year in China is a season of peculiar festivity and rejoicing; families and neighbours meeting, offering presents and congratulations to one another. The anniversary of the new year is not always celebrated on the same day, being a moveable feast which is kept in the month of January; and the rejoicings are held and continued with great spirit and vigour for many days.

On the last day of the old year, all accounts are settled, debts cancelled, and the books carefully balanced, in every mercantile establishment, from the largest merchants or bankers, down to the itinerant venders of cooked food and vegetable-mongers. In every house the swan-paun, or calculating machine, is in constant requisition, to assist the Chinese in their accounts: this nation do not write down figures, but reckon by the aid of the swan-paun: this is an oblong, or square frame of wood, and small balls, of various colours, are strung upon wires, and placed in different

columns, the wires being fixed into the wooden framework: the first row to the right stands for units; the next, from right to left, tens, and so on in a tenfold ratio, the rapidity and accuracy with which the Chinese calculate, by the aid of this machine is truly surprising. It is considered disgraceful, and almost equivalent to an act of bankruptcy, if all accounts are not settled the last day of the old year; consequently, it frequently occurs that about the end of the year, merchandise, articles of vertu, curiosity, and necessity, can be purchased at a low rate, the merchants and traders when pressed for *the ready*, to settle their accounts, choosing to sacrifice their goods to obtain the needful supplies.

On the last day of the old year, an ancient custom is observed called *hwui-loo*,* or surrounding the furnace, the males performing the ceremony in one apartment, the female members of the family in another. A feast or supper is spread out in great form, upon a large table, the festive board being decorated with flowers: underneath the table, exactly in the centre, is placed a brasier, filled with lighted wood or charcoal; fireworks are discharged, and gilt-paper offerings are burned before the family sit down to supper, the feast is then eaten; the younger sons attending to the wants of the head of the house. At the conclusion of the repast, gilt paper is again burned, and the ashes are divided into twelve heaps, each heap being allotted

* The Chinese cannot give any explanation or reason for this observance, but say, that as fire is the most powerful of all elements, so should be family union; and if this ancient custom were neglected evil would befall the family.

to one particular month: the smouldering ashes are anxiously watched, as the first heap which is consumed indicates the month in which there will fall the greatest quantity of rain, the last—the least. This custom arises from the fear of famine, as the rice crops are frequently destroyed by drought or from inundation; and the Chinese believe that they can predicate, from the burning of the various heaps of ashes, whether the ensuing year will be one of plenty or scarcity; that is, whether the atmospheric changes will be beneficial to the crops, or the reverse.

On New Year's Day, the houses are decorated with inscriptions, which are hung at either side of the door, on the pillars, or frame, and in the interior of the houses; some are suspended from long poles, which are attached to the outside of the houses: these inscriptions are renewed annually, and are written on various coloured papers, the tint of which indicates if the inmates of the dwelling have lost, or are in mourning for a relative: white paper indicates that a parent had been called from this world of sorrow and care, during the year; blue paper, that it was the second year of mourning for the paternal parent; yellow for the maternal; a very pale red indicates the third year of mourning for either, or both parents; scarlet paper being used for the mourning of grandparents.

When not in mourning, a brilliant dark crimson paper is used; and the inscriptions of these vary according to the ideas or tastes of the donor, or inhabitants of the dwelling: in some are inscribed the word *happiness*, written one thousand times; on

others, *longevity*, the word being likewise repeated times innumerable. The mottos on some are, "May I be so learned as to bear in my memory the substance of three millions of volumes;" "May I know the affairs of the whole universe for six thousand years; "Love your parents;" "Reverence is due to age;" "To be happy I must be just;" "I will cheat no man."

The various monasteries and nunneries have also these inscriptions affixed to the door-posts, which usually inculcate the purity of the lives of the inmates, and the necessity all are under to support them—in idleness. At a monastery was seen, "We rely on your charity;" "Our lives are pure." At a nunnery—"Grandmothers in heart;" "Shut out from the world."

At this time in some parts of China a curious custom prevails with the mendicants, a king or chief is elected by themselves, from their own body; this monarch goes round to every shopkeeper in the city and asks donations, which if given, of a sufficiently large amount to please this potentate, he hands in return a piece of red paper, on which is written "great and good fortune," or "the charitable are happy;" this is attached to the door-post, and none of the begging fraternity will disturb or annoy the shopkeeper by asking alms. These papers are renewed every new year, and none who have them attached to their door-posts, are annoyed by the intolerable clatter of the beggars' bamboo; this system of *immunity* appears to thrive and have many advantages, especially at Amoy. Where there is an Imperial temple in or near a city,

the whole of the local mandarins and officers assemble in a body at an early hour in the morning, and visit this temple in great state. Upon their arrival at the temple, they all *koo-tow* before a yellow screen (which indicates the Emperor's place), knocking their crania on the ground nine times; this ceremony is also performed upon the anniversary of the Emperor's birth.

On the New Year's Day complimentary visits are paid, visiting cards and presents being sent from one mandarin, or head of a family to another, provided they are not in mourning for a parent, for during the time of mourning visits of ceremony can neither be paid nor received.

For nearly a month all business is suspended, and the tribunals are closed throughout the empire; this is termed shutting up the seals, from the fact that at the termination of the old year, the seals appertaining to each tribunal, are locked up in a chest devoted to the purpose, with much form and ceremony; and the seals are not removed from the chest until the termination of the holidays, when business is resumed. During these holidays the shops are closed, and no business is transacted, the time being devoted to festivity, amusements, and visiting; the houses being most gaily decorated with flowers; bouquets and presents of flowering plants, edibles, tea, silk and curiosities being interchanged amongst friends and relatives. Large sums of money are expended in fire-works, at this season, but the finest display is on the night of the Feast of Lanterns, as every dwelling, from the bamboo hut with mud walls, to the

Emperor's palace with marble halls, are all illuminated with lanterns of every size and shape; the lanterns of the poor costing only a few cash, whilst those of the rich are worth many dollars. We have in our chapter descriptive of Canton given an account of many of these lanterns, their extraordinary forms, modes of manufacture, materials of which they are composed, and the practice adopted of sending lanterns as presents, or offerings from equal to equal, or from inferior to superior. At the end of this feast a grand pyrotechnic display takes place, either in the court-yard of the better class of residences, or in the street, before the abodes of the middle and lower classes; each one trying to outdo his neighbour in the magnificence of the display, strangeness of the devices, and brilliancy of their respective fire-works. The air is illumined with myriads of sparks, and the eye rests upon thousands of grotesque monsters, delineated in many coloured flames.

A missionary, who was at the court of Pekin in the seventeenth century, gives a most vivid, and curious description of the feast of lanterns (which is held the first full moon of the new year), and display of fire-works, which he witnessed at the court of Pekin:—"These lanterns are very great, some are composed of six panes, the frame is made of japanned wood adorned with gilding; on every square they spread some fine transparent silk, on which is painted, flowers, trees, animals, and human figures; others are round, and made of transparent horn of a blue colour, and extremely handsome; they put in these lanterns several lamps and a great number of candles,

whose light make the figures look very lively, the top of this machine is crowned with divers carved works, from whence hang several streamers of satin and silk of many colours. Several represent spectacles very proper to amuse and divert the people; you see horses galloping, ships sailing, armies marching, dancings, and several other things of the same nature. At other times they cause shadows to appear that represent princes and princesses, soldiers, buffoons, and other characters, whose gestures are so conformable to the words of the folks who are concealed, but who move them with so much artifice that one would think the shadows spoke in reality. That which gives a great splendour to this feast are the fire-works which are seen in all parts of the city, for it is in this that the Chinese are thought to excel. But these matters may be judged of more exactly, from the description of one that the late emperor Kang-ki caused to be made for the diversion of the court, and those missionaries who were in waiting were witnesses of it. The fire-works began with half a dozen large cylinders planted in the earth, which formed in the air as many streams of flame that rose to the height of twelve feet, and fell down again in golden rain, or fire. This spectacle was followed with a covered fire-work carriage supported by two stalks or pillars, from whence proceeded a shower of fire with several lanterns, and sentences wrote in large characters of the colour of burning sulphur. And afterwards half a dozen branched candlesticks, in the form of pillars of divers stories of lights placed in a circle, the light of which was like silver, and which in

a moment turned night into day. At length the emperor with his own hands sets fire to one of the works, and in a short time it was communicated to all sides of the place, which was eighty feet long, and forty or fifty broad. · The fire was fastened to several poles and paper figures placed on all sides, from whence proceeded a prodigious number of rockets playing in the air, with a great number of lanterns, and branched candlesticks that were lighted in every place."

Generally, before the commencement of the new year, and during the holidays, robberies and acts of piracy are committed. Many state these criminal acts take place (at this season especially), from the anxiety to defray all claims, or debts; what motive induces any man, to plunder or commit acts of violence, none can tell with accuracy, or pretend to define with certainty; all that is known is, that in China at the close of the old, and commencement of the new year, more robberies take place, and acts of piracy are committed than at any period of the twelve months.

CHAPTER IV.

Woman—Her social and moral position in China—Want of education—Traditions of the subjugation of China—Maimed feet—Personal appearance—Length of nails—Women's apartments—Toilet-tables—Smoking—Marriage—Wives—Empress of China—Handmaids—Children of wives and concubines—Authority of parents over children—Infanticide—Foundling hospitals—Extracts from an ancient Chinese philosopher upon the manner of governing the house, and the women's apartments.

WOMAN is placed in a more degraded position in Asia than in any other quarter of the globe, and we believe that in China her humiliation is complete; being rendered more conspicuous, by the extent to which civilization and education has been carried in all connected, with the male population of this vast and mighty empire. In no rank is she regarded as the companion of man, but is treated, and looked upon solely, as the slave of his caprice and passion.

The poorest and lowest male has instruction and education thrust and forced upon him, the most abject being able to educate their offspring gratuitously at the public expense, and it is a matter of surprise when a lad has attained the age of ten years if he *cannot* read, write legibly, and understand arithmetic (or the use of the *swan-paun*, which is the calculating machine),

to a certain extent; whilst amongst the females, even of the highest ranks, few are found who can read or write. The woman's education is limited and restricted, and is comprised in being taught to sing, and accompany themselves on the three-stringed instrument or guitar, to be obedient to their parents in youth, and subservient to the will of man in womanhood; consequently, having no mental resources, the higher orders pass their lives in gossiping, smoking, visiting, and playing at cards. The women belonging to the lower orders have not the least education, and are treated, and considered by the males, as little better than beasts of burthen; we have seen a man of this rank walk coolly and deliberately by his wife's side, whilst she tottered under a heavy load, and frequently a woman will be seen yoked to a plough, while the machine is guided by a man! Among the extraordinary anomalies of national character, the most conspicuous in China is the treatment of woman; in her youth treated as man's inferior, and the slave of his passions, but in old age she is honored and respected, more especially as a mother. No son, however high his rank, will presume to sit down in the presence of his mother until he has received her permission, and an old woman, with hair bleached by the snows of many years, will invariably meet with respect from the juniors of her own nation, be they the most depraved of the male sex.

The women, or rather girls, from the lower classes, who are good-looking (according to Chinese ideas of beauty) are purchased frequently by rich men for handmaids, or concubines, when about twelve or four-

teen years of age; these girls are then educated and trained according to their purchaser's idea or fancy. The Chinese cannot understand, or comprehend, the European mode adopted towards women, or why ladies are treated with deference and respect, and being extremely superstitious, attribute to demoniacal and devilish arts, practised or used by our fair compatriots over we bearded mortals, the consideration that is shewn for, and the just appreciation entertained for, an amiable, highly-educated woman, by a well-disposed man; in fact, the Chinese believe that European ladies have an influence somewhat similar to that ascribed to the EVIL EYE of Italian superstition.

Servants have a great dislike to residing in a European family, over which a lady presides, and many will not undertake a situation where they are to be under the control of a mistress. An old tradition curiously coincides with their superstition about our ladies, the prophecy is, that China should never be subjugated to Barbarians until a woman sat upon a throne, and reigned in "the FAR WEST." Many say that this prophecy was never heard of until the Chinese were conquered by the army of Queen Victoria: be this as it may, the natives contend that this saying is to be found in some of the oldest works extant.

Among the traditions extant in China relative to women, the horrible practice of deforming the female foot is thus explained in an old legend:—the Empress of an Emperor, who reigned in China before *the flood*, was found by her liege lord near the apartment of one of the principal officers of the household, who had the reputation of being a lady-killer; receiving from the

Emperor a severe reprimand, and torrent of abuse for her misconduct, the frightened woman pleaded in her defence that it was not *her fault,* but that of *her feet,* which were so very large, they bore her to the forbidden precincts of a man's apartment, sorely against her will and consent! To obviate the recurrence of so unpleasant a circumstance, the offended Emperor ordered the fore-part of her feet to be amputated; and the Empress, to conceal the fact, informed her court that she intended to introduce the fashion of small feet, and all about her must follow her example; which they, like all their sex of our own day, most cheerfully did, *rather than be out of the fashion.* This is the origin of the crippled foot, which henceforward became the rage.

The appearance of these distorted extremities, which are merely tapering stumps, is most disgusting to an European eye; at a very early age the foot, below the instep, is forced into a line with the leg, the toes are then doubled down under the sole of the foot, the big toe being made to overlap the others; bandages are then applied, with an incredible amount of pressure, which in the Chinese language is termed *killing* the foot, and for six weeks the child suffers intolerable agony. After that period the pain subsides, and she can totter about on these stumps. As she advances in years, the foot becomes a mass of filth and abhorrent humours, and we have been informed by a naval surgeon, who had unbound and examined the leg and foot of a Chinese lady, that the effluvia arising from it was more offensive, and the sight more disgusting, than anything he had ever

witnessed in the dissecting room. By this practice, the muscles of the legs are injured and partially destroyed, as there is no developement of calf, the leg gradually tapering from the knee downwards, to the extremity of the foot; and this is regarded by the Chinese as the perfection of beauty. The length of the foot from heel to the toe, varies from three to four inches; we have heard of a foot that measured but two inches, but we think a slight mistake must have been made in the measurement: the bandages which conceal this deformed mass of corruption from view are made of silk, which are rarely removed, as the inner ones, when soiled, are covered from time to time with fresh ones; over all, the embroidered silken shoe is secured, the pointed toe of which is stuffed with cotton.

In the families of the wealthy all the daughters are thus crippled for life; but among the poorer classes, if there are two or more daughters, one is always deprived of pedestrian power; she is invariably considered superior to her sisters, and may become a wife; the others, whose feet are the natural size, can only become concubines and handmaids, unless they intermarry with the lowest of the poor. This horrid and barbarous taste for deformed feet, is most unaccountable in a nation, where the undistorted natural foot of a woman is the perfect model of beauty; the high instep is equal to the Andalusian, the arch of the sole rivals that of the Arab, and the heel and ankle are most symmetrically formed; but such a foot and ankle, as we have just described, can only be seen among the working and poorer classes.

Owing to their maimed feet, the women can only walk a very short distance, even with the aid of their crutches, or long sticks, which they invariably use in the house; the hobbling, inelegant motion of one who attempts to use her feet, is considered most gracefully charming by the Chinese, and ladies who essay this exploit of danger, for they are very apt to measure their length on the ground, are poetically called, "tottering willows of fascination."

Women of the higher orders, when they go abroad to visit their friends, are carried in sedan-chairs, or boats, where water communication is available; but those whose means will not allow the command of these conveyances, are carried on the backs of men, or of women who are blessed with feet of the natural size. The whole female character of countenance, appears to be completely changed, by the barbarous practice in question; for the expression of face appertaining to a Chinese beauty (mark ye, none are beauties that have not deformed feet), is that of languor and pain, completely devoid of animation, and indicative of the suffering which the ligatured feet may produce, while the faces of uncrippled females are full of life and vivacity. Chinese notions of a beautiful face and well-proportioned form, are as dissimilar to ours as their idea of a pretty foot: a Chinawoman, to be considered handsome, must have a long, thin, flat face, high cheek-bones, a circular mouth, thin lips, a very small long eye, arched eyebrows, remarkably thin, low forehead, and a countenance void of expression; she must be rather tall, her figure nearly fleshless, and development of hips or bosom would completely

mar all her pretensions to beauty; the complexion must be without a vestige of health's roseate hue, and the skin of a pale yellow tint. A Chinese belle bedaubs her face and hands with a white stone, ground to powder, used as a cosmetic, until her complexion is an agreeable mixture of dirty-white and saffron. No nation in the world rely so much on foreign aid as the Chinese women do, for they are literally one mass of paints, false hair, oils, and pork-fat. Notwithstanding all these adventitious aids, we have occasionally seen in China some very good-looking well-grown women, although their complexions were rather yellow, still their features were pleasing, and their countenances animated, but they belonged to the lower classes, so, possibly, *were not made up*; for assuredly, according to Chinese ideas, they were not beauties, as their forms were those of nature's most beautiful handiwork, woman, and not of two laths placed together.

Although the women all smoke and chew betel, their teeth are usually very white and beautiful, and the hands and arms of the lower orders, including the tanka, or boatwomen, are finely-shaped and proportioned; taking the women collectively, as a nation, their hands, arms, and feet are the most beautiful we have ever seen; always premising when the foot is in its natural undistorted state. The Chinese have as strange ideas about nails, as they have about beautiful faces, forms, and feet; a Chinese lady allows the nails of her third and fourth fingers to grow to an incredible length, and such is their length, that at night they twist them round their wrists, to prevent the nail

being broken; first softening them, by saturating the finger in oil.

This penchant for long nails, is indulged in by the male community also, and frequently men have the nails of the middle and small fingers as long as the fingers themselves; wearing at night, a silver case, or shield to preserve them: to such an extent is this practice carried, that shopkeepers and upper servants invariably endeavour to let one or more nails grow to a considerable length, as a proof they are not engaged in any manual occupation.

The apartments devoted to the women are set apart exclusively for their use, as they do not eat, or sit with their husband, or more correctly speaking, with the master of the house; none but female attendants or lads are permitted to enter these rooms (as the chastity of the women is little trusted); except when the head of the household is present, and then only the nearest male relatives, such as a father, brother, or son, are suffered to remain with the women.

Male children are allowed to remain in the women's apartments until they are ten years of age, after that period they are taken from their mothers and placed under the tutelage of men.

As males, even although they may be red-bristled barbarians, therefore incapable of inspiring the tender passion in the bosom of a China belle, are not allowed to visit the abode of the females, we are indebted to a fair compatriot for the following revelations: the sitting-room was furnished in a similar manner to the one described in a previous chapter, with the exception, that here was placed the shrine, on which stood a

goddess or idol, intended for a representation of the queen of heaven, to this goddess the married women and concubines pray for children, the unmarried supplicate to have rich husbands sent them—and soon. The bed-chambers were furnished in the same manner as described in the chapter alluded to, a few lines ago; but the decorations were of such a character as to raise blushes on the cheek of our informant when alluded to, and to preclude the recital.

Bamboos are stretched across the room, on which their various articles of dress are suspended, and with true feminine feeling, exhibited their finery to the visitor with evident delight and satisfaction: a variety of walking-sticks, richly ornamented, of all sorts, sizes, and descriptions are to be found in their rooms; the crippled ladies appearing to be great connoisseurs of a good Malacca. Would that they were as fond of sweet smells, as the odour of the sleeping apartments was described as being most offensive to European nostrils, from the filthy habits indulged in by the women, and from their bandaged feet.

Their toilet-table is furnished with more cosmetics and paints, than a Parisian belle would use or require in a life-time, as a Chinawoman relies much on the "foreign aid of ornament," and does not appear to hesitate, in showing, or admitting that she has recourse to them.

The dressing-mirror (when unprovided with a glass one) is manufactured from a white metal, most highly polished on one side; the back is blackened, and on it are represented in bold and strong relief, all sorts and kinds of dragons, and strange animals, which when

the sun shines on the face appear in front; hence some suppose these figures are seen through from the back, whereas they are imperceptibly traced on the front, requiring a strong light to bring them into sight; this metal mirror is usually placed in an ebony frame, richly covered, and is an exceedingly handsome adjunct to the dressing-table.

The females frequently use a species of dressing-case, or *multum in parvo* box, measuring about ten by six inches; within the lid is a looking-glass, with a double hinge, the bottom of which rests on the point of the box; attached to this box, underneath, are two small drawers, in which are kept cosmetics and paint.

The exteriors of these boxes are lacquered, very prettily ornamented with silver, and inlaid with mother-of-pearl in many devices.

The ladies occasionally indulge in smoking opium, and pipes of delicate manufacture are strewed about their apartments; smoking tobacco is carried to a great extent, and little girls of five years of age are allowed to commence this disgusting and pernicious habit; and an embroidered tobacco-bag is a necessary appendage to a female's dress, from earliest childhood to advanced age.

There are no Chinese customs so little understood as their marriages; thus we often hear of the number of a Chinaman's *wives*, while, in reality, he has but one *wife*, the remainder being handmaids or concubines; among the mandarins and wealthy classes, a wife is always chosen from their own sphere of life, the marriage ceremony is celebrated with solemn rites,

and she takes her husband's name. The marriage tie can only be dissolved by the husband, for one of seven causes,—barrenness, adultery, *disobedience* to himself or parents, *talkativeness*,* thieving, *ill temper*, and inveterate infirmities; although the wife should be found guilty of any or all of these offences, yet she cannot be divorced if she has mourned for her husband's parents, if property has been acquired since their marriage, or if her parents are dead. Thus the *wife* is in possession of established legalised rights; but it is otherwise with the handmaid or concubine, who never receives the *name of wife*, and is invariably bought from a family inferior in social position to that of the purchaser; she is brought home without ceremony, has no legal rights, and can be sold or given away, when her master is weary of her person. The offspring of these handmaids inherit property, but the children of the wife take precedence; if there is no male issue by the wife, then the son of a handmaid will succeed to the estate, if such should be the father's pleasure.

A man may have as many handmaids as he can afford to support or purchase, and we know an instance of a wealthy Chinaman who had a wife and ten handmaids; although handmaids are allowed, occasionally the Emperor will express or signify his displeasure when an official personage has too many. A Tartar general had twelve of these encumbrances, besides his lawful wife; the Emperor desired him to resign his post, as *he was too much occupied with*

* Think of this, ye happy wives of England;—disobedience and talkativeness, are they just causes for divorce?

domestic affairs to attend to the duties of his appointment. No obloquy attends the position of a concubine or handmaid, as they are looked upon in the light of the handmaids we read of in Abraham's days. When a new Emperor ascends the throne, it is reported and believed that many families occupying a good position, send their daughters to his palace for approbation, and those who are accepted as concubines or handmaids, deem themselves and families highly honoured; those who are rejected by the Emperor, are frequently presented to the princes of the blood royal.

Little is really known as to how or from what family the Empress of China is selected, as the Chinese of all ranks scrupulously abstain from giving any information on this subject. Some authors assert that the Imperial harem is principally supplied with the daughters of mandarins, who are entrusted to the care of eunuchs and elderly females, who educate them according to the regulations laid down, and that when an Empress or Consort is wanted, the birth and education of the individual selected is taken into consideration, the most nobly born, and the most highly educated being fixed upon. All this must be a matter of mere surmise, as no European can state positively from what family the imperial Consort is chosen; but it is quite certain that by the laws of China, no woman can ascend the throne, or interfere in state affairs; that the Empress of China is charged with the worship of the god of the silk-worm, and that silks are woven by the ladies of the palace, which are presented by the Empress to the god.

Amongst the higher orders, there is a distinction in the dress of the wife and handmaid, the former wearing a petticoat over her trousers as well as the jacket, whilst the latter only wears the jacket over her trousers; the wife's dress and ornaments are also more costly, and although they sit and eat in the same room, the wife is seated (with her children, if she has any) at a separate table, and to a certain extent the handmaids are her servants.

All ranks have handmaids, from the highest to the lowest, who can purchase or support them; the upper class of servants have generally a wife, and one or more handmaids, the wife invariably having distorted feet, and amongst the higher and wealthier classes, the handmaids have generally the same deformity.

Whether the custom of having concubines has arisen from the affection which the Chinese have for children, and from their desire to be the fathers of a numerous progeny, is a point that is and has oft-times been mooted and disputed; for our part, we opine that the habit is indulged in from their uncurbed licentious propensities; for no nation under the sun's glow, is more essentially immoral than the Chinese; vice of all descriptions, and of the most revolting character, being openly indulged in; we allow that a Chinaman is fond of children, but that would not lead him to sell the mother of his child, or give her away, as soon as he became sated with her person; purchasing another and younger slave to supply her place; alas! for human nature, this constantly occurs in numberless households.

The anxiety of the Chinese for a numerous family of male offspring is very great; but daughters are not cared for; if a man has not a son by either wife or handmaid, he adopts one, if possible the son of a younger brother, such adoption being sanctioned by the laws of the Celestial Empire; the leading and principal aim of a Chinaman's existence appears to be, the perpetuation of his name, after his decease: without a son, he lives without estimation, dies without hope, sorrowing that he has none of his name or race to sacrifice to his manes, and pay the usual tribute of respect to his memory: whilst the father of numerous sons is honored by all his neighbours, and has the gratifying knowledge, that sacrifices will be constantly offered to his manes, and his name endure in the land of his birth.

So much value do the Chinese place upon male offspring, that frequently a wealthy man, who is desirous of having an heir, will bribe the midwife to purchase a son of a poor person, to substitute for his own daughter. It is also asserted that when a rich man has no family, by either wife, or concubine, he will go to the foundling hospital (which may be most conveniently situated, or the easiest of access), during the night, and bring away a male child, first informing his neighbours that his wife or concubine was pregnant, and near the time of her delivery: the motive for this, is, that the child may be deemed legitimate, and be at full liberty in after life to pursue studies which may eventually lead to obtaining degrees, and holding official posts, which privilege is not granted to those

children which are taken, or known to be adopted, from a foundling hospital.*

The power of a father over his children is absolute, and he may dispose of them, selling them for slaves, or treat them in any manner that he pleases; strange to say, this unlimited power and authority is rarely exerted, seldom abused, as the Chinese are most indulgent and affectionate parents. After the decease of the father, this authority devolves upon the mother; a widow in the higher ranks is forbidden by the law to contract a second marriage, but a woman in an inferior rank may do so, if she chooses, but a widow rarely avails herself of this permission, or takes advantage of it, from the circumstance that during widowhood, she has full power, and sole control over the children and property of her late husband. This privilege would be lost to her, were she to remarry, as then the brother of her husband, or next of kin would be entitled to manage the property, and become the guardian of the children; unless the eldest son had arrived at man's estate, then he would be called upon to manage his deceased father's property, becoming a guardian to the younger children; in fact, the authority and duties of a father would devolve upon, and be fulfilled by the eldest son, should his mother take unto herself a second spouse.

It is stated by numerous authors, that infanticide as regards female children, is carried on in China to a

* There are many Foundling Hospitals in China, which are supported at the expense of government: a child, either boy or girl, can be taken from these, by a native, when demanded; which is too frequently done by procuresses, who take good-looking girls, selling them for the purposes of prostitution.

fearful extent; that such a crime should occasionally occur is very possible, and by no means unlikely; particularly when we take into consideration the number of prostitutes, which, in despite of their depraved lives, must sometimes give birth to children. But it appears contrary to reason and common sense to suppose, that infanticide is generally practised, or of daily—nay, hourly occurrence, when we take into calculation the amount of the female population of the Celestial Empire, and the numerous handmaidens belonging to each man, in addition to his wife, the poor having one or more concubines, in proportion to their means.

Multitudes of females are sold in infancy or early childhood; if good-looking, they are bred up for a life of prostitution and infamy; if possessing only bodily power, they are then trained for domestic servants or slaves: it is therefore almost impossible to conceive that the births of females, should so far exceed those of males in China as to admit of female infanticide being carried to any great extent. The laws of the country appear to give no excuse or pretext for the commission of this crime, as numerous foundling hospitals are distributed all over the kingdom, where a cradle or basket, is ever ready to receive an infant, no interrogatories being put, or the person even seen of those who deposit the child, in the well-wadded receptacle, which has been prepared for the unknown little mortal. From this pagan nation, might not a Christian country receive an advantageous lesson?

Early marriages are encouraged in China: among the mandarins and wealthy classes, the matrimonial

age varies from sixteen to twenty years in males; from twelve to fourteen in females: the poorer classes marry as soon as they acquire sufficient money to purchase a wife and defray the attendant expenses. Occasionally, a poor man will go to the foundling hospital in his neighbourhood, and obtain a girl, that he may take her home and educate her, giving her in marriage to his son when the young folks have arrived at a proper age: the thrift and caution of the national character is fully developed in this arrangement: in the first place, the money is saved which must have been expended in the purchase of a wife; in the second, the girl is educated by her mother-in-law (that is to be), thereby falling into all the old lady's economical habits; thirdly, and lastly, if the girl is not good-tempered, industrious, and respectful in her demeanour to her intended husband and his parents, she is very quickly sent about her business, without the attendant fuss which ensues when a wife is sent back to her family for misconduct after her marriage.

The parties about to contract a marriage never see each other, the whole affair being arranged by their relations, or go-betweens, which are old women, who describe the lady in the most glowing terms, or the reverse, according to the presents which are made to them. One of their customs before marriage, although synonymous with our fashion of sending a lady's portrait, is most extraordinary: as the damsel cannot be seen, her *shoe* is sent to the gentleman, that he may be enabled to judge of the dimensions of her crippled feet—the smallness of the foot being a Chinaman's *beau ideal* of perfection.

Daughters have no fortunes in China; but the man who is about to marry agrees to give a certain sum, which is laid out in clothes and jewels for the bride: the sums of money vary according to the rank of the parties; the mandarins frequently giving six thousand taels for a wife (a tael being six and fourpence sterling), and the bride is invariably selected from a family of equal station.*

Amongst the middle and lower classes, the price of a wife varies from one thousand dollars until as small a sum as ten dollars is given; and a man who cannot pay the whole sum at once, does so by instalments: at first, what is termed the bargain money is given, this binds the parents of the female to dispose of her to no other person, the presents are then stipulated for: when the last instalment is paid, and the last gift received, then, and not until then, is the bride transferred to her husband. This same practice is also adopted with the handmaids or concubines, in all particulars.

The presents given to the female's parents, in the middle and lower ranks, are sometimes of a ludicrous description, according to our *barbarian* notions, being fat pigs, dried fish, live poultry, chests of tea, sugar-candy, preserved fruits, and such like unromantic gear; the quality and quantity of these presents is invariably agreed upon when the bargain is first struck.

The following five interdicts being infringed, which

* The price of a handmaid varies from one dollar up to five hundred; and we once heard of a beauty, from Soo-chow-foo, being sold for one thousand dollars.

are stringently enforced by the Chinese laws, renders a marriage unlawful, null, and void:—

1st.—Parties of the same name and family cannot marry; two brothers cannot wed two sisters; a widower cannot marry his son to the daughter of the widow he intends to take for his wife.

2nd.—Marriage cannot be contracted during the period of mourning for parents, nor if any extraordinary affliction visit the head of the family, such as being removed from an official appointment, incurring the Emperor's displeasure, or the visitation of sickness.

3dly.—If a woman has been promised to a man, and presents received from the same, she cannot wed any other person.

4thly.—A mandarin, holding official rank, cannot marry into the family of any belonging to the province or city in which his appointment is situated; if he transgress this law, the marriage is not only null, but he is severely bastinadoed.

5thly.—If deception has been made use of, such as substituting a disagreeable person for the one shown to the go-between or relations; marrying the daughter of a slave with a freeman, or the reverse; the marriage is null, and all parties concerned in the fraud are severely punished.

The ceremony of the marriage is gone through at the bridegroom's house; upon the nuptial day, the bride leaves her father's home, accompanied by a numerous train of attendants, the bride is placed in a sedan-chair, most profusely gilded, and decorated

most gaily with artificial flowers of brilliant hues;* attendants, bearing torches and flambeaux, surround the chair, the servant who bears the key of the precious casket, walking nearest the sedan—for we must state, that no sooner is the lady seated in the chair, than the door is locked by her father, or nearest male relative, the key being given to the confidential servant, who has orders to deliver it only to the bridegroom. Numerous attendants precede and follow the bride's chair, carrying flags, magnificent lanterns, beating gongs, and sounding wind instruments; the ladies of the two families are in sedan-chairs, which follow the bride's; the male relatives and friends walking in the procession. There is a great display of presents of all kinds, which are to accompany the bride to her new home, these consist of ladies' dresses, borne on stands, carved chests, which are to be supposed to contain all sorts of treasures; stands, in which are placed jars, containing Sam-shoo, wine, and preserved fruits; cages, containing the mandarin ducks,† fowls, and, frequently, a fine fat pig, in a gaily-decorated bamboo cage, bring up the rear of the presents; the grandeur of a marriage procession is measured by the number of attendants.

At the door of his house, stands the bridegroom, magnificently attired, to receive the bride, the ladies of the family first alight from their sedans, and

* White being the mourning colour of China, is as carefully avoided on all bridal occasions as black is in our own dear land.

† The mandarin ducks are emblems, with the Chinese, of conjugal fidelity; and it is asserted by many, that when one of these birds die, the sorrowing mate commits suicide, by putting the head under water, and thus drowning itself, not choosing to survive the *lost partner.*

cluster about the bride's chair, the bridegroom receives the key from the servant, opens the door, and raises the bride's veil, to view her face (for, as before remarked, no interview takes place previous to the bride leaving her father's house); if her looks do not please the gentleman, he is at full liberty to shut the door in the lady's face, lock her up, and send her back to her father, and this frequently happens; all proceeding smoothly, the bride is assisted to leave the sedan, by the bridegroom, and is carried over the sill of the doorway, in the arms of matrons (who are part of her own family, and the mothers of sons); the bride is thus conveyed over the threshold, as it would be considered unlucky were her foot to touch the ground, being an omen of domestic misery, before she is close to the domestic shrine.

As soon as the matrons have borne the bride into the hall of ancestors, they place her on the ground before the altar, the bridegroom and bride then prostrate themselves before joss, and go through some religious forms; drinking out of the same gilt cup, and sitting down to a feast; the husband and wife eating at the same table, for the *first and last time* in their lives. At the conclusion of the feast, the bride salutes the ladies of her husband's family; the party then separates, the bridegroom retiring into another department to feast with his friends, whilst the bride and ladies are conducted to the women's apartments, to amuse and divert themselves as best they may.

The Chinese custom does not permit a bride to speak to visitors for the first three days after her marriage, nor to leave the house to pay visits until

thirty days from the wedding day have elapsed, save she leaves her husband's domicile to see her parents, and as the Chinese are very strict in the observance of ancient customs, this code of bridal etiquette is rigidly adhered to.

We cannot conclude this chapter better than by giving a selection from the work of one of the most ancient sages of the Chinese, who wrote especially on "The Manner of Governing the House and the Apartments of the Women."

"The principal state of life in this world is that of wedlock, and the perfection of a marriage state requires the husband to maintain a perfect harmony with his consort, but not to treat her too familiarly. As for the wife, she must exhibit a sweetness of temper, mixed with gravity; a woman has three duties to perform, she must manage the household affairs, be submissive to her husband's parents, and show the same respect to her husband *as to a master.* If, according to the old laudable custom, the father chooses a wife for the son, and the mother finds out a fit match for the daughter, this will be a guarantee of the consent of the young couple. As for concubines, there are many masters of families who know how to keep them under, but there are few have the art to make them live undisturbed in a house, because the wife is seldom mistress of solid virtue, for women are generally addicted to *unaccountable jealousies;* for this reason, if you have children by your wife, the best way is to take no concubine at all. If a husband has arrived at his fortieth year without having children, he may then take a concubine; for this is

according to law, which looks upon the want of posterity as the greatest misfortune. Never give admittance into your house to bonzesses, nor to a certain sort of old women, whose pretended business is to sell ornaments for the head, pendants, and artificial flowers, nor to such as bring medicines, or are go-betweens in marriage affairs; their principal employment is to collect stories from all the families they visit, to divert your wife, daughters, and concubines; but this is not the greatest mischief they do, what most to be feared is, their giving them a taste for gallantry and libertinism, causing them to intrigue or to run away. The singing-women are also sometimes introduced into the inner apartment; these, like the others, are public pests, which every sage man would forbid to enter his door. Have no young male servants in your house who are fond of dress, affect foppish airs, and are anxious to please; as for women-slaves, if their persons are agreeable, never suffer them to enter into your own apartment. As for midwives, it is impossible to do without them, but take care to hire those who are of unblemished reputation; take care not to hire handsome nurses, for though you may never see them, you cannot avoid suspicions. Young persons of different sexes should not meet together, or sit in the same room, or make use of the same piece of furniture, nor take things from each other's hands; a sister-in-law ought to have no conversation with a brother-in-law, nor a sister to see her sister's husband; if a daughter who is married pays her parents a visit, she must not sit at the same table with her brothers. These customs have been

wisely established, to make an entire separation between persons of different sexes, and the head of a house cannot be too strict in seeing them observed. When a boy is ten years old, his entrance into the inner apartment ought to be forbidden; in like manner, a young girl of the same age ought not to have the liberty of coming out of the inner apartments; let it not be said they are infants, and that there is nothing to fear, for is not a girl marriageable at twelve years of age.

"When in the ladies' apartments you do not hear the singing of pieces taken out of plays, nor the tone of the comedians imitated, it is a sign of regularity and virtue. If, while the husband is retired with his wife in the innermost apartment, there are no sounds of laughter heard, it is a sign that due respect is shown them. Male or female servants ought not to be allowed or permitted to go backward and forward in the house while it is night, without a lantern. This precaution is necessary, and prevents great inconveniences; both the head of the house and the wife should see this custom observed."

CHAPTER V.

Written characters used by the Chinese—Number of them—Various styles of writing — Language — The four different dialects; the Kou-ou-en, Ou-en-te-hang, Kou-ha-na, and the Hi-an-tang, or *patois*.

THE Chinese affirm, that the written characters were in use among them more than two thousand years antecedent to the Christian era; but although possibly this statement may be mythological, it is certain that records now exist in China which were written centuries prior to that period.

The number of characters which are used in the ancient code of laws for the Celestial Empire are said to exceed one hundred thousand; but for centuries past, the number of characters which are in use do not exceed eighty thousand; each character being the symbol of a word, or signifying a sentence.

There are various modes of writing the same character; and thus it is from the multiplicity, and different styles of writing the same character, that errors constantly arise in translations made by our interpreters. The difficulty of acquiring a complete and perfect knowledge of the written language must be apparent to all, but when this difficulty has been vanquished, the written language has the great and evident advan-

tage of always remaining the same, as the character or symbol will invariably represent the object or thing originally intended to be represented; being thus unliable to variation is a manifest advantage over a spoken language alphabetically written, which is continually subject to variations, both in sound and orthography—the variations arising from fashion and caprice.

The symbolic mode of expressing things and ideas adopted by the Chinese, is similar to that practised by the ancient Egyptians, before hieroglyphics were used. There are many methods of writing the same character, which are adapted to various purposes, but the following are those which are generally employed:—

Chu-en is the ancient hieroglyphics, and is now used only for inscriptions; these characters are said to have been used, in the early ages, when the Chinese wrote upon slips of bamboo with a style.

Kae-shoo is the most approved style for writing official communications and documents; complimentary odes and addresses are also written in the Kae-shoo.

Isaow-tsze is the writing used in business, and from the constant abbreviation, or contraction of the characters, is most difficult to decypher.

Sung-tsze are the characters, which are used in printing books.

Kea-tseay characters are used in writing metaphors and poetry.

Chuen-choo are employed when a compound meaning is intended to be given; thus, in one complicated character or symbol, the meaning of an entire sentence may be conveyed.

Hwuy-e are those characters which have a figurative rather than a literal meaning, but are totally dissimilar to the Kea-tseay.

Che-ke-tsze are a class of characters which are indicative simply of one thing intended to be expressed.

Although there are many other styles of writing used in China, the above-named are those which are usually adopted. It is considered a proof of high intellectual capability to be a good penman, writing the various styles in a clear hand, the characters severally being finely formed.

The sound of the spoken language is exceedingly unpleasant to an unaccustomed ear, from the peculiarity of the monosyllabic construction of the words, and the monotonous singing method of pronunciation, which is invariably in a slow measured tone—except when the Chinese are excited; then they shout, scream, and yell, at the top-pitch of their shrill voices, the sounds which are uttered being manifold, and most discordant. Although the written characters bear the same signification throughout the Chinese Empire, the spoken language of one province is totally unintelligible to the inhabitants of another; thus they are constantly compelled to express their ideas by the formation of the written characters, and natives of China may frequently be seen tracing with their forefinger on the palm of the hand, or writing, as it were in the air, the symbol of that which, orally, they are unable to make the listener comprehend the signification.

Europeans who have studied the Chinese language generally divide it into four distinct dialects, namely,

the first in order, and held in the highest estimation by the Chinese, is the

Kou-ou-en: this is now obsolete, but was formerly used by the ancient philosophers and sages; the principal works of most of the renowned authors of antiquity being written in this dialect. Occasionally a work is now compiled in the Kou-ou-en; but none but the most learned either attempt, the composition, or perusal of a book, written in this dialect.

Ou-en-te-hang, is used for its sublimity of character, and is well adapted to the purposes for which it is employed, namely complimentary compositions, consisting of high-flown flattery, and hyperbolical adulation; this dialect is held by the literati in great estimation, being considered nearly as fine as the Kou-ou-en.

The Kou-ha-na, or court language, is that which is invariably used by mandarins, and government officers, in all official correspondence, and is spoken at the court of Pekin, and is also used as the medium of conversation in polite circles; in fact in civilized Chinese society a man would be considered A GOTH, being unpresentable, could he not converse in the Kou-ha-na, claim he what province he might for his birth-place. This dialect is used by all modern literary characters in their writings, and is considered to be possessed of a greater variety of expressions, whose significations differ but slightly, and to be more adapted for the purpose of general intercourse, than any other dialect. The mandarins and wealthy, throughout the empire of China, use the Kou-ha-na in their intercourse one with the other, and those only

can rise to eminence in the state who are proficients in this dialect. There are many and obvious reasons for this measure, all ancient inscriptions, laws, and records, as well as the official correspondence of the past and present are in this dialect; and it is presumed to have been the orginal and unaltered language, of the inhabitants of the Celestial Empire, from the earliest period.

The Hi-an-tang is the Chinese *patois;* the variations of this dialect are innumerable, each province and district, having a peculiar and distinct patois, which is used by the lower orders; in our opinion, and in that of many others, the Hi-an-tang, or patois, can only be considered as various corruptions of the Kou-ha-na. Although the lower orders understand not a syllable of the court language, the highly educated are able to comprehend the patois of that class, from their knowledge of the Kou-ha-na.

Differences of opinion have lately arisen among the missionaries in China, as to the correct mode of translating the word *God*, some asserting that Shin is the proper expression, whilst others affirm that Shangtee is the correct word. Sir George Staunton has lately published a most interesting pamphlet on the subject, entitled "An Inquiry into the proper mode of rendering the word *God* in translating the Sacred Scriptures." To this we refer our readers for information on this important topic, merely observing that from our knowledge of the piety and learning of the Rev. Mr. W. H. Medhurst, we should be inclined to take his translation of the word. The British and Foreign Bible Society are

causing inquiries to be made on the subject, which we trust, for the sake of our heathen brethren, will be speedily and satisfactorily terminated; for we fully coincide in the opinion of Sir George, who writes, "unfortunately these two high authorities (Medhurst and Boone) have come to diametrically opposite conclusions, and until some kind of agreement or compromise can be accomplished between our Protestant missionaries in China upon *this vital question, a fatal obstacle seems to stand in the way, at the very threshhold of their pious labours.*"

CHAPTER VI.

Knowledge of the Healing Art—Strange ideas of the human frame—The pulse—Anatomical plates—Circulation of the blood—Internal structure—Surgery—Dislocation of the spine—Broken ribs—Father Ripa's account—Scarification—Acupuncture—When first known to Europeans—Application of caustics—The Moxa—Venesection—Midwives—Drugs—Extraordinary cataplasm—Styptics—Fees of medical men—Medical works—Diseases prevalent in China—Specimen of Chinese semeiology.

BEFORE commencing this chapter, we crave the indulgence of those gentlemen who have made the art of healing their study. We do not pretend to give a scientific description; we merely state facts that have come to our knowledge.

The Chinese have not a correct knowledge of anatomy; and as their peculiar prejudices prevent them dissecting the human body, their ideas of the organic structure are most erroneous: notwithstanding, the study of medicine is held in high esteem by the natives of the Celestial Empire; not merely because a knowledge of the healing art is requisite for the due preservation of life, but they are fully impressed with the notion, there is a close connexion between the human frame and the heavenly bodies.* In former times, there was an Imperial Academy for

* The Chinese esteem a knowledge of astronomy most highly.

the study of medicine, which has fallen into disuse; and the medical men of the present day obtain their theoretical learning from books and older practitioners.

The Chinese affirm there exist two principles of life; namely, vital heat, and radical moisture, *Yang* and *Yin*,* and that when these are severed, life ceases.

They make three divisions of the body; one is into the right and left parts, each having an eye, shoulder, arm, hand, leg, and foot; the second division consists of three parts, which are designated as the high, the centre, and the lower parts; the first of these extends from the head to the breast; the second from the breast to the navel; the third from the navel to the sole of the foot; whilst the third separates the body, into members and intestines.

Yang, or the vital heat, is supposed to be continued in the larger and smaller intestines, the stomach, the gall-bladder, and other portions of the internal organization, which are six in number.

Yin, or radical moisture, is contained in the heart, lungs, liver, spleen, and kidneys, which they term the six principal members.

They affirm there are twelve canals, or passages by which the Yang and Yin are distributed over the frame; and it is thus, according to the Chinese doctrine, that life and strength are maintained. No physician is ever esteemed learned, or attains high repute, unless he is well acquainted with the six sources of life, which they assert originate in the twelve canals.

* These words signify, literally, light and darkness.

The body of man, according to Chinese notions, is composed of, and influenced by the elements; thus fire reigns in the heart, and the principal viscera which lie near it; air has peculiar influence on the liver; whilst water reigns lord paramount, over some adjacent parts.

Metals preside over the lungs and larger intestines; and earth influences the stomach and spleen.

They also believe that the body is a kind of musical instrument; the nerves, muscles, arteries, and veins acting as strings; each of the above-named has its own peculiar pulse; and an ancient author writes: "It is by this means that the different pulses, which are like the various sounds, and divers touches of stringed instruments, are tokens whereby infallibly to judge of a melody; in the same manner that a string more or less touched in one place or in another, gives different sounds, and shows it is too loose or too much stretched."

It would be impossible to give the number or the various descriptions of pulses which are to be found in the human body; every organ, nerve, and muscle having its own peculiar pulse, which indicates some especial malady to which suffering humanity is subject. The Chinese notions are most extraordinary in this respect, as they firmly believe the pulse that would mark disease in a male, would indicate a totally different complaint in a female; and the works that have been written on the "Secret of the pulse," are most voluminous.

As they believe they have satisfactorily established the twelve sources of life in the body of man, they

also declare they can discern, by external tokens, the inward disposition of these twelve parts.

The head is the seat of all the senses that perform the animal operations; and presuming there must be necessary relations between these senses and the sources of life, the Chinese say, "There is an agreement between the tongue and the heart, the nostrils and the lungs, the mouth and the spleen, the ears and the kidneys, the eyes and the liver."

They believe that from the colour of the face, eyes, nostrils, and ears, the state of the tongue, the sound of the voice, and the temperature of the body, they can predict the probable duration of the malady, life or death of the sick person.

The anatomical plates of the Chinese are curious specimens of ignorance, the osteology of the human frame is not depicted with either minuteness or exactitude; the skull, fore arm, pelvis, and leg are considered as single bones, the joints, toes, and fingers being completely unheeded. Great care has been evinced in marking the different points of the spine, but neither the ligaments by which they are bound together, nor the muscles which bring them into motion, are deemed worthy of remark.

The theory of the circulation of the blood, Du Halde affirms, was known by the Chinese about four hundred years after the deluge; be this assertion veracious or not, no correct knowledge, up to the present day, do the nation possess of the circulating system of the human frame.

Some of the plates depict tubes, which issue from the fingers and toes, these ascend into the limbs,

trunk, heart, and lungs, where they are lost, having, in the course of their journey, wandered over a great portion of the body; occasionally, a tube will stop in the middle of a limb, and our astonishment has been excited, how the blood can have been brought into so obedient a state, as not to make its escape by the free passage, which appears to have been left for the express purpose. It is presumed that the vital fluid is regarded as flowing through these tubes, for there is no provision analogous to the action of the arteries or veins.

We will now give a description* of a plate, which professes to depict, *truthfully*, the internal structure: we will also state the ideas of the Chinese physiologist. The brain is the dwelling of the Yin principle, where it exists in perfection; at the base of the brain there is a reservoir of nervous matter, which, passing through the spine, communicates with the whole body. The trachæa extending from the larynx passes through the lungs directly to the heart, whilst the æsophagus *goes over* them to the stomach; the lungs are situated in the thorax, depending from the sides of the windpipe, and are composed of five lobes, the colour of which is white; the lungs influence various parts of the human frame, and sound is supposed to proceed from holes in them.

The middle of the thorax is the seat of the breath, and all sensations of delight emanate from it; the heart is situated underneath the lungs, and, as reflection is supposed to proceed from it, this organ

* For the anatomical terms we are indebted to our esteemed friend, the talented and skilful surgeon Mr. W. White Cooper.

is called the prince of the body. Three tubes proceed from the heart, which communicate with the liver, spleen, and kidneys, but what offices are to be performed by these organs has never been clearly determined.

The liver lies on the right side, having *seven lobes or leaves:* the soul resides in this organ, and all desires proceed from it; the gall-bladder lies below the liver, projecting upwards; during a fit of passion or anger, the gall-bladder ascends, and courage is presumed to dwell in it.*

The spleen is placed between the stomach and diaphragm, the food passes from it into the stomach, and from thence into the larger intestines, which lie in the loins, have sixteen convolutions, and are attached to the lungs.

The smaller intestines are connected with the heart; and the kidneys are attached to the spinal marrow.

Several other organs are named, the uses of which, in a work intended for general perusal, it would be most injudicious to specify.

The closest attention is bestowed upon the surface of the body, as there is not one square inch that has not an especial name, so as to enable the practitioner to apply, with due precision, the favourite Chinese remedy, namely, the needle; and this process will be fully described in the following pages.

It is affirmed by European practitioners that the

* It is owing to this fallacy, that the Chinese will drink a decoction prepared from the gall-bladder of tigers and ferocious animals: and it is affirmed that they will use the gall-bladder of notorious robbers, under the belief that the bile contained in it will amalgamate with theirs, and imbue them with the bandit's courage.

practical knowledge of the Chinese is far in advance of the theoretical, as they can set broken bones with tolerable skill. In an account which is given of the performances of Chinese surgeons, we read, "When the fracture occurs in the fore-arm, the operator, in the first instance, brings the parts into their natural position, then a roller or bandage of cotton is applied, which is rendered steady by a belt of bamboo; and this belt serves as a substitute for our splints. When the knee-pan is displaced by any accident, it is restored to its natural position by a ring, made of bamboo, and furnished with four projecting pieces, which is placed upon the knee, and, after being moved, so as to effect the reduction, is bound on the spot with bandages." It would appear that dislocations of the spine are not attended with the same degree of danger as with us, the following method being adopted when there are any displacements of the vertebræ.

The Chinese have invented a back of fir-wood, which is thickly padded with cotton; this is attached to the back of the patient by bandages, which pass over the shoulders, and round the body; previous to the application of this stay, the sufferer is made to lie down upon his face; the assistant places his feet upon the patient's shoulders, whilst the surgeon, by means of a roller of cotton, raises that part of the spine where the injury has been received, and by a series of pressures, applied in different directions, and in varying degrees, readjusts the displaced bones. The artificial back is then securely fastened on the person, being worn constantly, until the parts have regained their healthy condition.

The following account was given by a gentleman who witnessed the performance of the operation:— "The ribs being removed by the accident from their natural position, the patient was made to rest his feet upon two piles of bricks; he then laid hold of two loops suspended from a beam resting upon two crutches. The surgeon stationed himself behind, and by means of a belt, shifted the patient backward and forward as he thought proper, while an attendant alternately withdrew the bricks from under his feet. He was desired to breathe before each successive descent of the foot, and in this way, to give the several muscles concerned in respiration a chance of lending their assistance in the good work. After the operator was satisfied as to the success of his endeavours, he put the stays of bamboo upon the chest, and confined them in their places by bandages carried eight times round the body. The patient was then laid upon his berth, and forbidden the use of the pillow, or to turn himself round."

The following interesting account will be found in "Ripa's Residence in China," page 68. After stating that he was thrown from his horse, carried into a neighbouring domicile, and a surgeon sent for, Ripa continues: "He bade me sit up in bed, placing near me a basin filled with water, in which he put a piece of thick ice, to reduce it to the freezing point. Then stripping me to the waist, he made me stretch my neck over the basin, while he continued for a good while to pour the water on my neck with a cup. The pain caused by this operation upon the nerves which take their rise from the pia mater, was insuf-

ferable, but the surgeon said that it would stanch the blood and restore me to my senses, which in a short time was actually the case, for my sight became clear, and my mind resumed its powers. He next bound my head with a band, drawn tight by two men, who held the ends, while he struck the intermediate parts vigorously with a piece of wood, which gave me great pain; this, he said, was to set the brain, which he supposed had been displaced: and after this operation my head felt more free. A third operation was now performed, during which he made me, still stript to the waist, walk in the open air, supported by two persons, and while thus walking, he unexpectedly threw a basin of freezing cold water over my chest. As this caused me to draw my breath with great vehemence, and as my chest had been injured by the fall, my sufferings were very great under this infliction; but I was consoled by the information that if any rib had been dislocated, this sudden and hard breathing would restore it to its natural position.

"The operator now made me sit on the ground, and, assisted by two men, held a cloth upon my mouth and nose until I was almost suffocated. 'This,' said the Chinese Æsculapius, 'by causing a violent heaving of the chest, will force back any rib that may have been dislocated.' The wound in my head not being deep, he healed it by stuffing it with burnt cotton. He then ordered that I should continue to walk much, supported by two persons; that I should not sit long, nor be allowed to sleep until ten o'clock at night, at which time I was to eat a little thin rice soup. He assured me that these walks in the open

air, while fasting, would prevent the blood from settling on the chest, where it might corrupt. These remedies, though barbarous and excruciating, cured me so completely, that in seven days I was able to resume my journey."

Surgical operations, however, are principally confined to the extraction of teeth, the amputation of an injured finger, and the operation for a hare lip. Acupuncture and scarification are favorite remedies with the Chinese, the former especially so; and we will describe the operation, which those who have undergone it state is a most painful one. The needles are made either of gold or silver, the manufacture of these instruments being practised and understood by few; they are extremely slender, about four inches in length, and have a spiral-handle for the purpose of more easily turning them round.

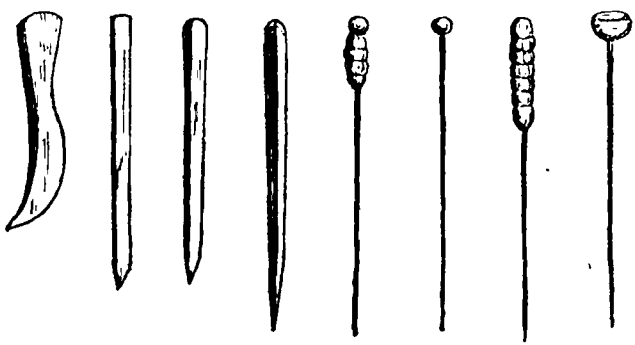
When acupuncture was introduced into China, it is impossible to determine, but the operation has been practised from time immemorial, was introduced from thence into Japan and Corea, and acupuncture is as much in vogue in the latter countries as in the former.

The first correct information that Europeans received of acupuncture was in the year 1679, when Ten Rhyne, a medical officer in the East India Company's service, stated that a practice was prevalent in Japan, which was unknown to the Greeks, Romans, or Arabians. It appears that a Japanese soldier, who was appointed by the Emperor of Japan to conduct the English to the palace, was seized with vomiting and pain in the abdomen, after drinking iced-water. He took wine and ginger, but these

remedies proving useless, he had recourse to acupuncture, in the presence of Ten Rhyne, popular belief being, that acupuncture allows a subtle and acrid vapour to escape, which was the cause of the suffering. The guard laid himself upon his back, placed the point of a needle on his abdomen, struck the head to make the instrument pass through the skin, then turned it round several times, until the needle had apparently penetrated to the depth of an inch, drew several deep inspirations, and withdrew the needle, pressing the puncture with his fingers, to force out the imaginary vapour. Ten Rhyne affirms that the soldier repeated this operation in his presence four times, when he declared that he was quite well, and perfectly free from pain.

We have seen this remedy applied to one of our domestics in Hong-Kong, who had been suffering from neuralgic pains in the shoulder: acupuncture was applied to the part affected, two needles being left in his flesh for five days, and our servant declared himself greatly relieved by having holes drilled into his person. The use of the puncturing needles requires extreme caution, lest the operator should wound a bloodvessel, and to prevent unskilful practitioners from adopting this remedy, the following edict was promulgated in China. In the 297th section of the code we read, "That whenever an unskilful practitioner in administering medicine, or using the puncturing needles, proceed contrary to the established forms, and thereby causes the death of a patient, the magistrate shall call in other practitioners, to examine the medicine, or the

wound, and if it appear that the injury done was unintentional, the practitioner shall then be treated according to the statute for accidental homicides, and shall not be any longer allowed to practise medicine. But if designedly he depart from the established forms, and deceives in his attempt to cure the malady, in order to obtain property, then, according to its amount, he shall be treated as a thief; and if death ensue from his mal-practice, then, for having used medicine and practised his art with intent to kill, he shall be beheaded."



These instruments are used for the purposes of scarification and acupuncture, which is adopted most successfully in the treatment of tumours, to which the Chinese are especially liable. If the patient does not bear the operation of the needle, it is at once withdrawn, but if he does, and the disease proves obstinate, it is introduced two, three, or more times. The more severe the affection, the deeper must be the puncture.

There is one practice of the Chinese surgeons which entails too frequently severe suffering upon the

patient; we allude to the application of powerful caustics: the sufferers have continually applied to our medical men for relief, cases presenting themselves where small sores originally, by the injudicious use of escharotics, have extended, until a portion of the tissue, and occasionally some important organ, has been either seriously injured or partially destroyed. One of the most powerful irritants used is called the *moxa*, or burning the flowers of the amaranthus upon the skin.

Bleeding is seldom resorted to, but leeches and cupping are employed when local blood-taking is necessary: venesection is highly disapproved of in fevers, the Chinese practitioners arguing in this wise, "A fever is like a cauldron boiling; it is requisite to reduce the fire, and not diminish the liquid in the vessel, if we wish to cure the patient."

The practice of midwifery is entirely in the hand of females, many of whom understand the practical part of their art, most thoroughly; some extraordinary theories, however, are maintained on this subject, one of them being, that the pulse of a pregnant woman will indicate the sex of the unborn infant.

The drugs used by the Chinese practitioners are numerous, and the efficacy of some of them extraordinary, in their estimation. In a druggist's shop stags' horns embellish and ornament the walls; these are frequently reduced to a powder, and prescribed for all pulmonary complaints. Although the number and use of mineral medicines are circumscribed, calomel, which they term fluid silver, is extensively prescribed by the Chinese physicians.

Orpiment, sulphur, musk, camphor, alum, true frankincense, oxides of copper, and other metals,* have been used from time immemorial, in the treatment of diseases, that make their appearance upon the surface of the human body.

In the materia medica, a variety of roots and woods are used, which are not ground, as with us, but are pared into thin laminæ, gentian and rhubarb being thus prepared; but many drugs are pounded in a mortar, or triturated in a slender iron vessel, to which a wheel is attached, that is provided with a projecting axle, on either side, which is worked by the feet or hands of a lad.

Ginseng, combined with rhubarb, is administered in almost every disease, whilst decoctions and pills are made from numberless barks, seeds, leaves, and roots. Many filthy and disgusting substances are prescribed for poultices; but the most extraordinary cataplasm and prescription that ever we heard of was the following:—a Chinaman injured his eye by a fall, and the native practitioner ordered half a newly killed chicken to be laid upon the cheek; the remaining portion to be masticated, whilst the patient remained in a recumbent posture.

Pitch-plasters are much in vogue with Chinese practitioners, and as the people are peculiarly subject to rheumatic pains, they are employed beneficially. Powders of different kinds are also made into plasters, and used for the same purpose.

The Chinese understand perfectly the preparation and use of styptics, as the following will testify:—

* These active remedies were much used by the Arabian physicians, and the prescriptions of Celsus abound with them.

Dr. Parker of Canton was requested to visit a Chinaman, who had attempted to cut his tongue off; he found the young man exceedingly ill, and examining his mouth, found it partially filled with extraneous matter, that adhered to the remaining portion of the tongue. The doctor did not think it advisable to remove the extraneous matter, as the wounded member appeared healing. Within twenty-four hours the mass detached itself, leaving the surface covered with an extemporaneous skin, as if collodium had been applied to it. The detached mass was a styptic that a native doctor had applied to stanch the bleeding, and had perfectly answered the purpose for which it had been applied, not quitting the wound until a new skin had been formed. The Chinese believe that when the tongue is cut out death must ensue immediately, and the wretched sufferer had attempted to end his life in that painful manner.

Among the higher classes of the medical profession in China, there is a regular class of fees, but many of an inferior grade make agreements with their patients to cure them for a certain sum within a given time. Quack-doctors are numerous, and the walls of every city are placarded with bills, which duly set forth the efficacy of certain nostrums which are to cure every known disease; the details and particulars that are entered into being frequently of the most indelicate nature.

The medical work most in repute is the "Pun Tsau, or Herbal of Li Shi-chin," who lived in the Ming dynasty; in this book is a list of two hundred and

seventy works which furnished the compiler with materials, and of four hundred and eighty-five miscellaneous works, which supplied descriptions of the localities and habits of the plants and animals therein mentioned. In some Chinese works a disease called the *purpura* is mentioned, the symptoms of which consist in sanguineous tumours, and wheals, appearing all over the person: "This disease is certain," says the author, "to terminate fatally, unless these sores can be cut up root and branch." Lay remarks upon a disease resembling the smallpox, which has attracted much attention in China from the general fatal character of the complaint:—"It attacks children, and seems confined to them, and this leads me to believe that the disease is not the same as that which creates such frightful havoc among us." The native writers of former ages direct that the room should be kept thoroughly clean, no light admitted, and frankincense to be used in fumigation. Should the eyes become closed by the disease, the blood of an eel must be dropped into them, or the juice which is extracted from the root of the *musa coccinea*, a species of plantain. Should the patient become tormented by spectral apparitions, then a man's tooth must be inclosed in paper, and burnt; the ashes must afterwards be pounded, and mixed with wine; and to insure the efficacy of this pleasant mixture, the potion should be swallowed before the patient has broken his fast.

Some of the medicines which are prescribed are most extraordinary; large sums being expended in procuring tigers' bones, bears' paws, scales of pangolins, orthoceras, and bezoar of cows, as the efficacy of

these medicaments (?) in particular complaints are considered infallible.

The diseases most prevalent in China are Asiatic cholera, fevers, rheumatisms, ophthalmia, leprosy, and cutaneous complaints of all classes. Smallpox is a great scourge, the natives having a peculiar prejudice against vaccination. Inoculation has been practised for a lengthened period; the Chinese practitioners inserting a pledget of cotton which has been previously saturated with the virus, up the nostril: this method is also occasionally adopted in vaccination. Elephantiasis is frequently met with, especially in the north; and in every part of the Celestial Empire the natives may be seen disfigured by, and suffering under, unnatural extuberances and tumours of every size, form, and description. We will conclude this chapter by giving a specimen of Chinese semeiology:—"If the pupil of the eye be of a white colour, then the disease lies in the lungs; if red, then it lies in the heart; if yellow, in the spleen; if green, in the gall; if black, in the kidneys; but when the whole eye is of a yellow colour, that can neither be described nor named, then the cause of the disease lies in the middle of the chest."

CHAPTER VII.

Literature of the Chinese—Examination of aspirants for literary honors—Writing of Confucius—Treatise on Filial Duty, or the Seaou-kin—Honors bestowed on the family of the Sage—Period of his death—Number of descendants—A Chinese Novel, entitled Chow-an-se, or the Widower turned Philosopher—Specimen of the Moral Tales of the Chinese—Original Tale, translated expressly for this work.

In no portion of the known world is education so universally general as it is in China, among the male portion of the community; literature is held in the highest estimation, and literary attainments form a sure passport to the highest offices of the state. Hereditary rank and honors are unknown in China, with the exception of the imperial kindred, and the descendants of the philosopher Confucius; thus promotion, emolument, rank, and the highest appointments, are open to the lowest person of humble birth, should he be able to soar above his fellows in mental qualifications and attainments. This judicious system, adopted by the Chinese monarchy, ensures able and efficient men to fill the various responsible offices of the state; and although the descendants of Tartar blood are frequently selected for these posts, it as frequently occurs, that men of low and obscure origin,

whose pedigrees cannot even be traced to their grandfathers, are raised above their fellows, as a reward for their talents and good learning.

Although, as before remarked, honors and rank are not hereditary, the families and descendants of men of learning, or transcendent abilities, are treated with the greatest respect, the Chinese valuing and respecting learning before wealth and high birth. In proof of this the descendants of Confucius, (the celebrated sage of antiquity, who lived anterior to the Christian era), meet with veneration from all classes, some of them receiving a pension from the Emperor, as a tribute of respect paid to the memory of their learned ancestor. Learning being held in the highest estimation, the Emperor will frequently ennoble deceased ancestors, in compliment to the attainments of their descendants, and this distinction is highly coveted; the Emperor causes the *ennoblements* to be entered in *the book of merit*, in which is recorded the causes for this distinction; in this book are also placed, the various titles and descriptions of the several officers of state and mandarins, the causes of their preferment, with all their actions which merit praise; should a mandarin or public servant misconduct himself, or be disgraced, the reason of his disgrace, with the punishment inflicted, is likewise recorded with punctilious accuracy.

Each province in the Chinese empire has officers who are appointed to examine aspirants for public fame; who go their circuits once, and frequently twice, during the year. Frequently in the larger provinces the number of aspirants will reach eight

thousand, from these the seventy-two, which have the title of Keu-jin are selected; and these Keu-jin must submit to repeated and severe examinations, before they obtain the distinction of being placed upon the books as fit candidates for public offices and preferment.

The themes selected by the aspirants must most scrupulously avoid all allusion to politics, or the present dynasty; the test of superiority being the theme, which most closely resembles, in composition and sentiments, the works of the ancient sages and philosophers. All originality, either of idea or composition is crushed, Chinese literati invariably following the beaten track, trodden by their predecessors in the path of literature.

The examinations are conducted on the following plan: the candidate is placed in a room, which is closely watched, to prevent books, assistance, or papers, being given, a subject is then proposed to him, from ancient authors, upon this a theme, or poem is written, three being allowed for the composition. Closely and rigidly as the candidates are guarded, imposition is practised, as themes have been conveyed to them which have occupied months in preparation. An instance occurred five years ago, of the son of a petty mandarin of Canton being made a Keu-jin who was almost idiotic, this arose through a large bribe having been administered to the examining officer, who allowed a theme to be given in as the idiot's composition. The lampoons and satires that were published on this occasion were exceedingly clever, the whole number of disappointed literati joining in them.

Each candidate adopts a motto or feigned name, which is superscribed to his composition; after the officers appointed have stated who are the successful candidates, a day is fixed upon, when the names of the Keu-jin, are posted against the walls of the office used by the lieutenant-governor of the province; a discharge of guns is heard, out walks in all dignity, surrounded by his attendants, the lieutenant-governor, who bows to the names of the Keu-jin, and walks in again. A feast is then given to the fortunate seventy-two Keu-jin, at which the whole of the provincial authorities, from the highest to the lowest, are present, who load the successful candidates with applause and honors, whilst the themes, with the names, both real and feigned, are sent up to Pekin, for the Emperor's inspection.

If a candidate is unsuccessful the first, second, or third time, he can again present himself, in short no limit is fixed for the number of trials allowed, and many scholars have essayed again and again, until the ebon of their hair has been changed by the hand of time to silver, and have sunk into the vale of years deploring their non-success. When a candidate for public offices is declared to have reached the highest rank in literary attainments, he goes up to Pekin, and is examined in the presence of the Emperor; and if then approved of, the candidate frequently attains, or has conferred upon him, high official posts and honors. Every literary honor confers rank upon the student, until he becomes a mandarin, of which there are several grades, each being distinguished by a peculiar button and robe.

The acme of learning considered, and aimed at in China, is the ability to repeat a great portion of the works, or sayings, of the ancient sages; neither originality nor genius being valued so much, or held in the same estimation, as a retentive memory.

Thus, century after century, the Chinese pursue the beaten track laid down by their forefathers, neither advancing in science nor learning; thus practically illustrating their favorite maxim, all that is old is valuable—all that is new is valueless. Nevertheless, many useful discoveries in science have been made by the Chinese; we are indebted to them for the discovery of the magnet, which was used by them some centuries before the Christian era; they also lay claim, and we believe with justice, to the invention of the sun-dial.

As Confucius is reckoned their most renowned philosopher, sage, and author, we will give a few extracts from his most celebrated work; this book being universally read throughout the Chinese empire. Our readers will also find specimens of their literature in a novel, and two tales which have been translated from the original.

THE SEAOU-KIN:

BEING A TREATISE OF FILIAL DUTY.

Section the First.—Origin and Nature of Filial Duty.

How did the ancient kings render the kingdom so obedient, that the people lived in peace and harmony, and that no ill-will existed between superiors and inferiors?

Filial duty is the root of virtue, and the stem from which instruction in moral principles spring forth. Filial duty requires of us to carefully preserve from contamination the

bodies which we have received from our parents; and to acquire for ourselves a station in the world, thus regulating our conduct by correct principles, so as to transmit our names to future generations, and reflect glory on our parents. This is the ultimate aim of filial duty.

Think always of your ancestors.
Talk of and imitate their virtues.

*Section the Second.—Filial Duty as practised by the Son of Heaven.**

If he loves his parents, he cannot hate other people; if he respect his parents, he cannot treat others with neglect. When his love and respect towards his parents are perfect, those virtues will be extended to the people; all will imitate his example.

When the one man is virtuous
Millions will rely upon him.

Section the Third.—Filial Duty exhibited by men holding high places.

When those who are above all others are free from pride, they are not in danger from exaltation. To be elevated, and yet secure from danger is the way in which continually to maintain nobility; when you have abundance, waste not. Thus preserving their nobility and riches they will be able to protect their ancestral possessions, and keep their subjects and people in peace and quietness.

Be watchful—ever watchful
As though you were crossing a plank
Which was placed over a deep abyss,
Or as when treading upon thin ice.

Section the Fourth. — Filial Duty to be practised by Ministers of State.

No robes but those which were allowed by the laws of the ancient kings should be worn; language opposed to their

* The Emperor of China is always styled the Son of Heaven, and is here alluded to.

usage should not be employed. If ministers of state speak only according to the rules, and act only in harmony with the principles of these ancient kings, their words will be unexceptionable, and their conduct irreproachable.

Morning and evening be watchful
Diligently serving one master.

Section the Fifth.—Filial Duty expected from Scholars.

With the same love that they serve their fathers, they should serve their mothers likewise; and with the same respect that they serve their fathers, they should serve their prince; unmixed love then, will be the offering they make to their mothers; unfeigned and deep, profound respect, the tribute they bring to their prince; and towards their fathers, both these will be combined. Let this maxim be imprinted on the tablet of your mind.

From the hour and time of early dawn
Till late retirement at night,
Always be careful not to disgrace,
Or bring dishonor on those
Who are the authors of your being.

Section the Sixth.—On the observance of Filial Duty by Subjects.

To observe the revolving seasons, to distinguish the diversities of soil, to be careful of their persons, and practise economy. Therefore from the Son of Heaven down to the common people, whoever does not continually conform to the requirement of filial duty, will be overtaken by calamity; there can be no exception.

Therefore obey your Ruler
With humility, obedience, and fidelity.

Section the Seventh.—The first grand Law of Heaven inculcates Filial Duty, which binds Man to Man on Earth.

Yin was renowned throughout the world for the exercise of this virtue; the glory of it hung around him like a silken robe

of state. Mighty mandarins of great learning delighted in his conversation; and all the people loved to hear him speak.

How great was the sage and philosopher Yin!
His words were like purified honey.

Section the Eighth.—Influence of Filial Duty on the Government of the Country.

In ancient times, the illustrious kings governed the empire on the principles of filial duty. They would not treat with contempt even the rulers of small countries; how much less mandarins of the first, second, or third classes. Hence all the state gladly served the ancient kings. The masters of families, in those days, would not neglect their servants or concubines, much less their wives and children.

They set an example of virtuous demeanor;
And the nation on all sides gladly bowed to them.

Section the Ninth.—Filial Duty implanted in Man.

Of all things that derive their notions from heaven and earth, man is the most noble; and of all duties which are incumbent upon him, there is none greater than filial obedience. The feelings which ought to characterize the intercourse between father and son are of a heavenly nature, resembling the bonds which exist between a prince and his ministers.

A truly learned and virtuous man
Never commits a criminal error.

Section the Tenth.—Which treats of Crime, and the Punishment thereon.

There are three thousand crimes, to which one or the other of the five kinds of punishment is attached as a penalty; and of these no one is greater than disobedience to parents. When ministers exercise control over their monarch, then there is no supremacy. When the maxims of ancient sages are set at nought, then the law is defied. So are those who disregard filial duty as though they had not parents.

If punishment is inflicted for neglect
Of this first duty, will not the reward be equal.

Section the Eleventh.—In which the high Moral Feelings are shewn in their true Light.

In teaching the people to love one another, there is nothing so beneficial as a proper understanding of filial duty. In teaching them the rules of politeness and obedience, there is nothing so good as a thorough knowledge of the duties which brothers owe to each other; for improving their manners, instruction in music is the most efficient means that can be employed. Nothing is equal to properly inculcating the principles of propriety. Now, propriety of conduct has its foundation in respect. When princes respect their parents, children take delight in imitating them. When respect is shewn to elder brothers, the younger will rejoice to follow the example. When the Son of Heaven is obeyed and respected, his ministers are delighted. Thus when one is respected, thousands and tens of thousands receive pleasure; and the few, by paying respect, render the many happy.

On all men, both of high and low degree,
Obey your rulers and parents.

Section the Twelfth.—On the Efficacy of Remonstrance.

Formerly, if the Emperor had only ten ministers who would remonstrate with him, though he were devoid of good feeling, he listened to their admonitions. The mandarins, though oftentimes venal and corrupt, yet if they had but five faithful servants who would point out the error of their ways, lost not their places. If a learned man had but five faithful friends to point out errors in his *compositions*, his renown would be great throughout the world.

Oh, the greatest of all good gifts,
Is a sincere friend that will remonstrate with you,
Pointing out faults that need amendment.

Section the Thirteenth.—Beneficial results which arise from the Practice of Filial Duty.

Our ancient rulers and emperors obeyed their parents, and treated them with respect, therefore the gods smiled upon

their reigns; with them obedience and unity were upheld between seniors and juniors, hence arose that all ranks moved in their several spheres. The Son of Heaven must have one mortal above him, namely, his paternal progenitor; some one of his blood must be greater than he; because he may have seen more days, therefore must be looked upon as an elder brother.

When worshipping in the ancestral temple he displays the most superlative veneration for his elders and parents; he clothes himself with virtue as with a robe, lest he should disgrace his ancestors. Whilst thus worshipping with reverent humility, the shades of his ancestors hover around him and bless his undertakings.

All ye great ones of the earth,
Respect your seniors, for by so doing ye shall prosper.

Section the Fourteenth.—Filial Duty prompts respect to be paid to the Memory of Parents.

Ancient philosophers instructed the people not to exterminate the living, for the sake of the dead; neither to injure their health by indulging in useless wailing. The time of mourning, most sagely, has been fixed for three years; this limit of time was named to show the people that sorrow must come to a close. When a progenitor dies, a costly coffin—costly in proportion to the means of the family—must be prepared; the corpse, wrapped in grave-clothes of a proper description, must be laid in the coffin; the male and female members of the family and household, standing on either side of the coffin, must recount the various good qualities of the deceased parent, weeping bitter tears of sorrow and regret. A propitious burial-place must be selected, wherein the body is to be laid down, to rest in peace for ever. When spring sheds her genial influence around, then sacrificial rites must be performed at the tomb: when the fruits of autumn ripen again, the sacrificial rites and offerings are to be made. This is to be done each year, and the dead kept in continual remembrance thereby; but survivors must not expend their health and strength in useless wailing and mourning. The

man that attends to the above will have fulfilled all that filial duty requires.

Generations to come respect the sayings
Of an old man, and deep thinker:
Men call me philosopher and sage;
These distinctions are valueless,
Unless unborn generations are benefited
By these reflections and maxims.

The writings* of this sage Confucius, are held in the highest estimation by the Chinese nation. Confucius was raised to the highest offices of the State through his great knowledge and learning; after conducting the Government as first mandarin or minister for years, he relinquished his office, as he refused to serve an immoral and licentious Emperor. He then devoted the remainder of his days to literature and travelling, and died at the age of seventy-eight and ten months, after having dedicated in the most solemn manner, the whole of his voluminous writings to the service of his country. Shan-tung province claims the honor of being the birth-place of the philosopher, where his descendants reside to this day; the present generation being the seventy-fifth, in a direct line. When the Emperor Kang-he ordered a return to be made of the descendants of Confucius, the males exceeded ten thousand five hundred; and this family, with the exception of the Imperial blood, are the only people who enjoy the hereditary rank; the head being ennobled, the elder or chief being honored with a title which signifies the great duke, or mandarin—that is, descended from the learned one.

* In the treatise on Filial Duty, some portion of the translation has been borrowed; as, on comparing the text of the translation, we found that the first portion gave a more correct idea of the original than our own.

CHOW-AN-SE; OR, THE WIDOWER TURNED PHILOSOPHER.

A CHINESE NOVEL.

A FAMOUS philosopher appeared in China towards the end of the Chow dynasty, named Chow-an-se, who was born at Mong, a city in the province of Song; he was a mandarin of the fifth class, and became a disciple of a renowned sage, named Ly-ul, who received the nickname of the "*Infant Old Man*," owing to his entrance into the world with a head covered with a plentiful crop of white hair.

Chow-an-se never slept without being disturbed by dreams; in his dreams he considered himself to be an enormous butterfly, fluttering over verdant plains, or delicious fruit trees; each time his eyelids were closed in slumber this dream recurred, and at length the impression was so strong upon his mind in his waking moments, while he endeavoured hopelessly to account for the oft-repeated dream, that he became fully convinced he had wings attached to his shoulders, and great mirth was afforded to those who witnessed his vain attempts to fly away.

One day after studying a treatise of Confucius under the instruction of the sage Ly-ul, he availed himself of the opportunity to relate this continued dream to his master, requesting at the same time its interpretation.

This wonderful man listened attentively to his disciple, and in answer to his request thus replied,—

"You have done wisely, my son, in unburthening your mind to me, I know all the secrets of nature, and nothing is hidden from me. Know then, that you must seek for the interpretation of your dream in ages far removed from the days in which you live; at the time then that this world was formed from chaos, the waters were first produced, and then in order followed trees and plants, wherewith the earth is now adorned; then in one instant of time everything flourished and looked gay; then it was that you were a mon-

strous white butterfly, your wings were very large, and very round, and your flight was swift, as the flight of the pigeon, you wandered at your pleasure over mountains and valleys, and without fear enjoyed the perfume of the most delicious flowers, your infinite enjoyment had no bounds and reached to the sun, and the moon, and the stars, until your knowledge at length procured for you immortality. One day, in the full enjoyment of your existence, you alighted upon some enticing flowers which grew in the pleasure gardens of a great queen, into which you insinuated yourself and thereby spoiled several half-blown buds; which so excited the anger of the mysterious bird, to whose custody the garden was entrusted, that he darted at you, struck you with his beak, and killed you on the spot. Your body was thus left lifeless, but your soul was immortal, and could not be destroyed, and since that day it has passed into an innumerable number of different bodies, and now inhabits that of Chow-an-se; thus it is, my son, that you have acquired the disposition to become a great philosopher, and that you are capable of raising yourself to the highest pinnacle of knowledge, and of acquiring the art which I now teach you, having also the power to detach yourself from the world, and by thus purifying yourself, to search into the hidden mysteries of the human heart and mind."

From this day Ly-ul unfolded to his pupil the deepest secrets of his doctrine, and the pupil suddenly perceived that he had become quite another man, and that preserving only the form of a man, he felt that his disposition was that of a butterfly, which constantly flutters about, without fixing itself upon any object of nature, however bewitching: that is, Chow-an-se had discovered the emptiness of all mundane amusements and pursuits, which have charms for the ignorant man; the most exalted position could not tempt him to renounce philosophy, his heart was fortified against the allurements of the great, for he regarded them all as the thin vapour, which is made the sport of every wind of heaven, or as the unstable water of a brook or rapid stream; in one word, his

spirit no longer rested upon any endearing object. Thus it was, that Ly-ul perceiving now, that his disciple was completely weaned from mundane pursuits, and that his thirst was solely for knowledge, initiated him into the mysteries of Tao-te-kin, for the five thousand words composing his treatise are each mysterious; and now he hid no secret from so worthy a disciple.

Chow-an-se was at this time wholly engrossed in study; he read without ceasing, and, meditating upon what he read, he practised the doctrines of his master; and the more he examined into his inward man, to purify and refine it, the more perfectly did he understand the dissimilitude of the body which dies, and of the soul which, leaving the body, receives fresh energy by its wonderful transformation.

The mind of Chow-an-se being thus enlightened, he resigned his rank as mandarin, and his master being unable to teach him more, for he knew all things, he took leave of Ly-ul, determined to travel, hoping to acquire knowledge and make discoveries.

Although he separated himself from the world to enjoy repose, he could not renounce conjugal pleasures, he had been married three times, he lost his first wife by a fever; the second was divorced for her *great talkativeness;* but the third was named Ty-en, and she it is who will now be treated of. She was of royal descent, and as Chow-an-se was of great renown, and the head of his family, she was bestowed upon him in marriage. Her husband rejoiced to find that she by far outshone her two predecessors; she was beautifully formed, of a lovely complexion, and her disposition was a happy mixture of mildness, vivacity, and submission; on this account it was, that the philosopher, not naturally uxorious, was passionately attached to his wife.

About this time the Emperor heard of the renown of Chow-an-se, and desiring much to see him, deputed certain officers of his court, to seek him out, and carrying with them valuable presents, to invite him to his council, offering to

make him his chief minister. They found the philosopher engrossed in study, and displaying their presents, communicated to him the will of the Emperor; but he was not to be blinded by such riches, or worldly advantages, and having heard them speak, he thus replied:—

"A heifer was once fattened with the best fodder, and after that, appointed for the sacrifice; being decked with garlands, she was led in pomp, and on her road she beheld humble oxen sweating as they were yoked to the plough, and being swollen with pride, she despised them; but after she had been led into the temple, and beheld the uplifted knife ready to slay her, she would willingly have changed her lot for that of the oxen, who a short time before she so much despised; her wishes were in vain, in a moment she was a lifeless carcass."

The philosopher courteously refused the presents, of which he had no need, and returning to his studies, the courtiers departed. He soon after withdrew into his native province, taking with him his wife, and selected an agreeable mountain residence, intending there to end his days in the study of his beloved philosophy, and the innocent pleasures of a country life, far removed from the cares and snares of the world. One day, as he walked at the foot of the mountain, enwrapped in his meditations, he unconsciously approached the sepulchres of the dead, and being struck by the number of tombs, sighing, he exclaimed, "In death all are equal, without rank or distinction, the philosopher and the wise, are confounded with the unlettered and the fools; the grave is the resting-place of every man."

Advancing thus amongst the habitations of the dead, he found himself close to a newly-formed grave, the upturned clay was not yet dry, near it sat a young woman, who did not perceive him; she was habited in mourning garments, and being on one side of the tomb, she held in her hand a white fan, wherewith continually she fanned the grave. Astonishment filled the mind of Chow-an-se as he beheld

the unwearied perseverance of the young woman, and addressing her, he said, "Dare I demand to whom this grave belongs, or why, with so much labour, you fan it? What is this mystery, which, although I am learned in all the secrets of nature, I cannot fathom?" She rose not, as in courtesy she ought, but continuing her vocation with the white fan, she muttered inaudible sounds, and burst into a flood of tears; which proved to her beholder that shame alone, and not the timidity of woman, prevented her from answering him. After a length of time, her tears ceasing, she thus spoke, "You see before you a widow, by her husband's grave, death has snatched him from her, he whose bones rest here was dear to her in life; he loved her with equal fondness, and dying left her with regret, and his last words were, 'Beloved wife, if you wish hereafter a second time to marry, you must wait beside my grave until its moistened clay is completely dry, after that I will permit you to marry again:' it is on this account therefore, and fearing that the newly-turned earth will not be speedily dried up, that you behold the afflicted widow endeavouring to disperse its dampness by continued fanning."

At this reply the philosopher with difficulty prevented himself from laughing; and thought within himself, how great was the hurry of this widow to marry again, and if so, how she could dare to say she loved the husband, she had just lost, or that he had loved her. What, thought he, would she have done if they had hated each other! Then addressing her, he said—"You wish, then, that this earth may speedily dry, but your delicate frame must sink before you can succeed; therefore allow me to assist you." On hearing these words, the young widow arose, and making a chin-chin of respect, gratefully thanked him, and handed him a fan similar to her own.

Chow-an-se knew the secret art by which to raise spirits; he called them, therefore, to his assistance, and striking the grave with his white fan, instantly all dampness disappeared from the clay. Upon seeing which, the young widow's coun-

tenance was lighted up, and smiling, she loaded her benefactor with thanks, and drawing a silver pin from her hair, she offered it to him with the fan she used herself, begging he would accept them both in token of her gratitude; but he refused the silver pin, and only kept her fan. She then departed, joy being visible in her countenance and in her gait. Chow-an-se, abandoning himself to his thoughts, rested a while in astonishment at the strange adventure; then returning home, he sat in his hall, and fancying he was unobserved, he contemplated the fan, which he held in his hand, and heaving a deep sigh, spoke as follows:—"Is it not said that two persons seek each other, to be joined together in wedlock, solely because in a former state of existence they bore inveterate hatred to each other?" Ty-en stood behind her husband, with curiosity watching his actions, and listening to his words; coming now forward, she stood before him, and thus spoke—"Inform me, Chow-an-se, why you sigh, and from whence has come that white fan you hold in your hand, and regard with such mystery?" In reply, her husband related all that had passed between him, and the young widow, by the side of her husband's grave.

He had scarcely ended the story, when Ty-en exhibited in her countenance marks of rage, indignation, and revenge; her eyes wandered wildly in search of the young widow, whilst with her tongue she uttered execrations upon her head, calling her the shame of women, and the curse of mankind; then turning towards the husband, exclaimed—"I, Ty-en, have spoken it, it is true what I say, she is a very monster of iniquity."

Chow-an-se regarded not her words or actions, but was solely occupied with his own reflections, and thinking aloud, spoke thus:—"While a wretched husband is yet alive, his wife praises him, and is attentive to his slightest wishes; but when he is no more, she hastens to his grave, and assists in drying up the moistened earth; a picture may delineate accurately the exterior of an animal, but cannot represent

what is within it; the beholder sees the countenance of a woman, but who can search into her heart?" On hearing these words of her husband, Ty-en's fury knew no bounds. "Men are all alike in their nature," said she; "virtue and vice alone distinguish you. How dare you, before me, your wife, speak after this fashion, and condemn all women alike; you are unjust, and confound the virtuous women, like me, with reptiles who are unworthy of life. Are you not overcome with shame and confusion, and are you not afraid of heavy punishment?"

"What is the use of all these idle words and exclamations?" rejoined her husband; "you should candidly acknowledge, that were I to die this instant, you, such as you are, in the enjoyment of youth and beauty, could not be persuaded, according to ancient custom, to spend five, or even three years of widowhood, without seeking a second husband."

"You know perfectly well," answered Ty-en, "that a mandarin, after the death of his Emperor, renounces his appointments, if he was faithful to his prince: a virtuous woman should never think of a second husband: was it ever known that a high-born woman, like me, who had passed from her father's family into that of her husband's, quitted the nuptial bed of her deceased husband for that of a second? Should I unhappily become a widow, I could not be capable of an act which would disgrace my sex; my *pride* would prevent *me* from marrying again; not for three years, or five either, but for my whole life. Such a thought could not enter *my* head; no, not even in a dream. Know that this is my unalterable resolution, and nothing can shake it."

"These are idle words," said the philosopher, "and vain resolutions: you could not keep them." This remark excited the ill-humour of his wife, and she could not forbear disrespectful language, and she answered, "You must know, that a woman has a nobler soul, and is more constant in her conjugal love than a man, and more particularly than one of your disposition: are you indeed a pattern of fidelity, you

who lost your first wife in a fever, married a second, whom you divorced from caprice, and because she spoke as she thought; and I, alas, am your third: you judge of us by yourself, and it is thus you judge wrongly; we poor women, who have the misfortune to be married to philosophers, such as you, who profess, but do not practise virtue, are least of all likely to marry again; if we did so, we should be objects of derision. But why do I speak thus to you? and why do you rejoice in my unhappiness? You are in the enjoyment of perfect health, why then make me wretched by making me think of your death, and that——"

Then looking at the white fan which her husband still held in his hand, she threw herself upon it, snatched it from his grasp, and tore it to pieces before his eyes.

"Control your temper," said Chow-an-se; "it pleases me to see your resentment on this occasion, and I delight in witnessing the fire of your jealousy."

These words calmed his angry wife, and they conversed together on other subjects. A few days afterwards the philosopher was seized with a dangerous illness, and was lying at the door of death; but his wife never left his side, and shed continual tears, mingled with sighs, as she sorrowed at the prospect of his loss. Chow-an-se, observing her, said, "I perceive that I cannot recover from this fever; ere morning dawns we must part for ever. What a pity it was that you tore my white fan to pieces, you will regret it yourself, as with it you might have dried up the earth, which will so soon hide me from your view."

"For mercy's sake," cried his wife, "do not allow such thoughts, at this time, to disturb your repose, such suspicions are hurtful to your peace, and injurious to me. I have read the ancient books; I understand my nation's customs; my heart was for once and for ever united to yours, and shall never be another's. Do you doubt my sincerity? then I demand to die the first, to convince you of my faithful attachment."

"Enough," said the philosopher, "of your constancy I am

now fully convinced; but I—perceive—I die—my sight is ——" and he ceased to breathe.

Ty-en rent the air with her cries, enfolded the corpse of her husband in her embrace, and would not be removed from the body for a considerable time; she then clothed the corpse with her own hands in the richest garments, and laid it in the coffin. She habited herself in mourning, and day and night the echoes of her piteous groans and demonstrations of regret sounded around the whole mountain; she even denied herself food and repose.

The inhabitants of the mountain came to pay the last tribute to the departed philosopher, whose reputation was extended over the whole Empire; as these neighbours were withdrawing, there appeared at the entrance of the hall a young bachelor, of a handsome countenance, and well-shaped person, he was clad in violet-coloured robes of the richest silk, a handsome scholar's cap adorned his head, an embroidered girdle confined his waist, and black satin boots were on his feet; an aged domestic followed him, who announced that his master was a descendant of Taow, and had informed the philosopher many years before, that he would become his disciple, and he had just arrived to complete his design. Upon hearing the melancholy circumstance which brought the crowd together, he deeply lamented not having arrived in time to see the philosopher before his death; he instantly threw off his fine clothing for mourning robes; he then approached the coffin, knocked his head four times against the ground, and sighing cried aloud, "Chow-an-se, thou wise and learned man, behold your unfortunate disciple, who has lost the benefit of sitting at your feet during your lifetime, and profiting by your lessons; I will now prove my regard, and testify my deep regret, and will here mourn for one hundred days;" having said thus, he prostrated his body four times, and bedewed the earth with his tears. This young man was of a noble family, and was named Ow-ang-sun; having risen from the earth he sought for the widow of his lost master,

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that he might pay his respects to her, he sent to her chamber two or three times, and she as often refused to sanction his request to be admitted; at length he represented, that it was an ancient custom for women to show themselves, when intimate friends of their deceased husbands came to mourn, but that he had a still greater reason to enjoy this custom, as had the great and wise philosopher lived, he would have been received into his house as his disciple. This argument prevailed, and the widowed Ty-en came forth from her chamber, and advanced into the hall with a slow and solemn step, to receive the condolence of Ow-ang-sun, which was soon spoken and in but few words. When she beheld his well-formed person, and listened to his attractive words, expressed in a respectful manner, she felt in her soul, what she had never felt before, and which she did not comprehend; but she wished that the young man might not too soon depart.

Ow-ang-sun then addressing her said, "By my evil destiny, I have lost my master, whose memory I will ever cherish; I must find some residence, where I may dwell the hundred days of mourning, after which I will assist at the funeral rites; during the days of my mourning I should wish to read the works of this renowned philosopher, which are now the only means I have left to supply the place of those lessons which death has deprived me of."

The widow hastened to reply, "Our house will be honoured by your dwelling amongst us, during the days of our mourning; and I cannot be otherwise than gratified at such a mark of respect paid to my dear husband's memory." She then prepared him a repast, and served it up herself, and while Ow-ang-sun was thus occupied, she brought forth the works of Chow-an-se, and laid them on a desk, and then presented the book of Taow-te to her guest, who accepted it with graceful etiquette.

On one side of the hall were two rooms, near where the coffin stood, and in one of these the young man was lodged; the young widow came frequently into the hall to weep over

her husband's coffin, but before she again retired to her chamber she always spoke in kind words to Ow-ang-sun, who then would salute her in return. At these frequent meetings the glances of their eyes betrayed the feelings of their hearts. Ow-ang-sun's heart was inflamed by the glances of the newly-made widow, and her soul was drawn towards his, she felt happy in his presence, and could not rest long in her chamber without the desire of again returning to weep over her husband's corpse. She knew, she must then again behold her lover. She felt contented that her habitation was far removed from the busy world, as any neglect in the ceremonies of mourning for the dead would not be observed. She desired ardently to encourage the advances of Ow-ang-sun, and hasten him to declare his love, and being fertile in all feminine expedients, she bethought herself of one, which she speedily put into practice; she sent secretly for the old servant, and having spoken kindly and familiarly to him, she gave him a plentiful supply of sam-shoo, flattered and cajoled him, called him an excellent and attentive servant, and asked him if it were true that his master was a married man? the old servant replied, that he was not yet; and she then asked him what description of person he thought his master would prefer for his wife? "Oh," said the servant, now merry with drink, "could he find a wife who resembled you in all things, he would be the happiest of men."—"Tell me the truth," said Chow-an-se's widow, "did your master speak to you after this manner?"—"An old man, like me," answered the servant, "dare not tell an untruth, or impose on a lady of your understanding and rank."—"Well," said Ty-en, "you are a faithful servant, and if your master should marry me, I will not forget long services, and you shall receive a handsome reward for your zeal; if he speaks to you about me assure him of my love."

"I need not do so, most excellent lady, for my master has said, that he is dying for your sake, and would willingly wed you, but he fears what would be said, were he, who is a

disciple of the Philosopher, to marry his widow."—"That is not true," said the passionate widow, "your master only promised to be the disciple of Chow-an-se; besides, I live here far removed from the world, who therefore could know if I married again? go, then to your master, and see if any other difficulty lies in our way; and remember a rich present awaits you. If your master be true, return speedily to me, no matter at what hour either of night or of day; I am impatient to know what he says."

It was dark, but she could not easily rest, and peeped several times into the hall, in the hopes of seeing Ow-ang-sun, she then stepped softly forth, and listened at his chamber-door, but no voice could be heard; on returning to her room, she passed close to the coffin of her dead husband, and trembled with fear, as she heard some sounds, which induced her to think he was returning to life; then hastening to her chamber she seized her lamp, and returning into the hall perceived the old servant stretched on the table close to the coffin, where joss-sticks were burning and offering laid for the dead, there he laid overcome with the drink she had given him; any other widow might have felt indignant at this irreverence shown to the corpse of her husband, but Ty-en dared not complain, and much less awaken the sleeper. She therefore most wisely went to her bed, but repose was denied her.

The next day she met the old servant walking about the hall, but he exhibited no desire to make her any answer, she therefore called him into her chamber and asked him what his master said.

"There is nothing which can be done. My master is as anxious as you are, great lady; he acknowledges the truth of what you say, but still he says there are these three great obstacles which cannot be overcome.

"First, the coffin of your dead husband still stands in the hall, and is a very mournful sight to behold, therefore nuptials could not there be celebrated.

"Secondly, the renowned Chow-an-se is well known to have loved his wife most tenderly, and owing to his great wisdom and virtue, she returned his love with devoted affection; my master fears, therefore, that her heart must ever continue united to the memory of her first husband, particularly when she must discover so little merit in himself.

"Thirdly, he has no retinue of servants, no money to defray the cost of the ceremony and usual feasts, nor has he the means here of borrowing any for the purpose, for these three reasons, which cannot be surmounted, he cannot accomplish the desires of his heart."

"Is that all?" replied Ty-en, "it requires but little reflection or trouble to remove such trifling difficulties. Now, then, for the mournful coffin, which encloses only an inanimate body, from which there can be no hope, no fear; let it be removed into one of the servants' chambers in the court-yard, some of the neighbouring peasants will soon carry it thither; thus the sight of it will no longer be an obstacle in our path.

"Secondly, it is not true that Chow-an-se was either the wise man or the irreproachable sage he was taken for; he divorced his second wife to suit his caprice, and then married a younger, handsomer, and better born woman. His undeserved reputation caused the late Emperor to send him rich presents, and offer him the office of chief minister; but the fool, conscious of his own incapacity, refused both, and fearing the anger of the Emperor, fled to this solitary abode. It is not a month since he encountered a young widow, who was fanning the grave of her husband, because she had made him a promise not to marry until the moistened earth which should cover him had dried up, Chow-an-se entered into conversation with her, assisted her in her task, and then besought her to give him her fan, as a token of her love, the wretch brought it home, but I snatched it from him, and tore it into a thousand pieces; but that was not sufficient to satisfy him, and on his deathbed he taunted me about the torn fan.

What regard could I have for the memory of such a man? But your master is young and comely, he has talent, and is addicted to study, he will be learned and esteemed by all the world, and being descended from royal progenitors, his birth is equal to my own, there is a conformity in our position, Heaven has guided him hither; it is our destiny to be united.

"Thirdly, money need not stand in our path; the nuptial feasts and decorations shall be all provided by me. Can your master believe that I was such a fool, that I did not amply provide for a day of necessity? There, take him those thousand taels; when that is spent, he shall have more. Begone, let me know what Ow-ang-sun says in reply: all shall be prepared for our nuptials this night."

The old servant took up the thousand taëls, with which he hastened to his master, and shortly after returned to state that he agreed to all which she had proposed. The young widow's joy now knew no bounds, she exchanged her mourning habits for the brightest silks, adorning her hair, and painting her cheeks, while by her orders the coffin was removed from the hall to the chamber she had pointed out; the hall was then washed, decorated, and prepared for the nuptial ceremony, while many servants were engaged in providing a sumptuous feast. The nuptial bed was decorated and exquisitely perfumed, the hall was illuminated with magnificent lanterns, and the marriage taper was lighted on the festive board.

All being now ready, the bride and bridegroom advanced into the hall from their respective chambers, habited in embroidered robes, which were most becoming to their persons; they placed themselves close to the nuptial torch, and were surprisingly beautiful to look upon, as they sat side by side, as the one added lustre to the other, like as precious stones laid upon cloth of gold add to its beauty, and appear themselves more splendid, so did the beauty of Ty-en and the manly form of Ow-ang-sun develope each other's splendour when placed side by side. After the usual forms and

ceremonies had been completed in the hall, the bride and bridegroom entered the inner chamber hand in hand, where they performed the ceremony of drinking out of the cup of alliance, and then sat down together to table. The feast being ended, they approached the nuptial couch, when the bridegroom suddenly fell down in horrible convulsions, his countenance being frightfully distorted he endeavoured to rise and get into the bed, but he fell again in the attempt, he cried aloud that he was sick in the heart, and would immediately die.

The bride, who was passionately enamoured of her new spouse, and caring only for him, threw herself on his body, rubbed his breast, embracing him tenderly, and then cried aloud for help. She called on her new husband by his name, but he could not reply, and appeared to be expiring. The old servant hearing the noise ran in, and seeing the condition his master was in, raised him in his arms and shook him. The distracted Ty-en asked him, "Has my beloved Ow-ang-sun been subject to this malady?"

The servant informed her that a year seldom passed in which he had not an attack similar to the present, from which he feared now that there was no prospect of his recovering from, as the Emperor's physician alone could cure him, and there was only one remedy which even he could employ.

"Tell me quickly," cried Ty-en, "what that remedy is."

The old man informed her that the secret had been discovered by the same physician, and that it was infallible; but that it could not be procured, as it was the brain of a newly-killed man, on which must be poured boiling wine, and drinking this would immediately cure him; that the last time that Ow-ang-sun was attacked in this manner, the Emperor had ordered the execution of a condemned criminal, but it was hopeless to look for a man's brain where they then were. However, the said physician stated, that in case there was a necessity, he believed that the brain of a man, who had died a

natural death, might be used with every hope of success, provided he had not been dead too many days, as the brain would for several days preserve its virtue.

"Why stand idly here?" cried Ty-en; "open the coffin of that fool, Chow-an-se; his brain will restore my beloved husband to me once more. Would that my heart's blood could remove this dreadful disease from him, I would willingly shed it; how can I hesitate, then, to use a lifeless carcass?" At the conclusion of these words, she rushed from the chamber, seized an axe used for cutting firewood in one hand, and a lamp in the other, and ran to the spot where Chow-an-se's coffin was removed to; she laid down the lamp, turned up her long hanging sleeves, and seizing the axe in both hands, she struck with it a violent blow with all her might upon the lid of her late husband's coffin, and clave it asunder. It is true that a woman's strength could not have performed this action with the same success upon an ordinary coffin, but Chow-an-se having had a great love for life, had ordered the lid of his coffin to be constructed of very thin boards, because he had known of many persons returning to life after they had been supposed to be dead, and he was determined not to be buried alive. It was owing to this precaution upon his part that the board was broken at the first blow, and that two or three more knocked the lid off; after which, Ty-en having lost her breath with her unusual exertions, stopt to recover herself, and at the same instant she heard a very deep-drawn sigh, and saw her first husband move a little, and then rise up in his coffin. She was so overcome, both with surprise and consternation, that she shrieked aloud, her limbs tottered, and unconsciously she allowed the axe to fall from her hands.

"My beloved wife," said Chow-an-se, "assist me to quit this confined space." And having succeeded in getting out of the coffin, without uttering another word, he raised the lamp, and preceded Ty-en to her chamber, who, trembling from head to foot, followed him, the perspiration falling from her brow, knowing that she had left her new husband with his servant

there. Upon entering the room, however, and finding that they were not to be seen, her presence of mind returned, and she revolved within herself how she should acquit herself in explaining to Chow-an-se the appearance of the apartment; then casting a tender and submissive look upon her injured husband, she said—"Your humble and devoted slave, from the moment of your death, has been constantly occupied, devoting herself wholly to your memory; while thus engaged, I heard just now a noise, as if coming from your coffin, and remembering the stories you had so often repeated of persons returning to life who were supposed to be dead, I was seized with the conviction that you were one of the number. I hastened to your coffin as fast as I could; I succeeded in opening it; my hopes have been realized; and to my joy I again behold my husband, whose loss I had never ceased to bewail."

"Thanks, my dear wife, for your tried fidelity and love; but why are you not in mourning attire, and why are you thus gaily decked?"

"I went to release you with a secret foreboding of my happiness; the joy I anticipated did not require a widow's garment, and it would have ill become me to receive my husband in a mourning habit, I therefore attired myself in my bridal dress."

"Very good indeed," replied her husband; "you answer me well; but why was my coffin placed in the servants' chamber, and not, as according to custom, in the hall?"

Ty-en was embarrassed at the question, and still more at seeing her husband's attention attracted by the remains of the feast, and the evidences of late rejoicing; and her presence of mind forsaking her, she opened not her mouth. Chow-an-se made no remark, but called aloud for hot wine, and drank several cups in succession, without speaking a word, his wife still standing before him a convicted criminal, with downcast eyes, and consumed by remorse and confusion. At length the philosopher, pointing with his finger, said, "Behold these two men behind your back; who are they?"

Turning round, she saw Ow-ang-sun and his old servant about to enter the apartment; her terror and confusion were too evident to escape the observation of her injured husband: she turned a second time, but they were gone. The unhappy woman, finding that her intrigue was exposed, was unable to survive her shame and self-reproach, she accordingly withdrew into a private part of the house, and unfastening her silken girdle, she threw it over a beam and hanged herself. A deplorable end was hers, and let it be a warning to future ages, and be the cause of preventing other young and married women from following her example, by delivering themselves over to the promptings of a shameful passion.

Chow-an-se, finding her hanging from the beam, cut the silken girdle, and had not much difficulty in repairing his old coffin, in which she was laid, but from which she had not the good fortune to escape as speedily, as her husband had done.

Chow-an-se quitted a habitation where such great misfortunes had overtaken him; he did not seek for the young widow whose fan his wife had torn into pieces, prudently resolving not to marry again, but to devote his time to travelling, in the course of which he met his old master, Ly-ul, and they spent the remainder of their days most agreeably in the enjoyment of each other's society.

MORAL LESSONS.

An Example of severity in Military Discipline.

Leou-gin-chen, who commanded a body of troops, during disturbances at Cheou-cheou, became exceeding ill from the effects of over-fatigue; a son of his, who was easily led, was prevailed upon by some of his companions, to avail himself of the opportunity afforded by his father's illness, to spend the

night on the other side of the river Ho-ai, in violation of a military order, which declared that death should be the punishment of its breach.

One of the sentinels gave notice of this violation of military discipline, and the Commander unhesitatingly sentenced his son to be executed. Both the father and son were beloved by the army, all the officers therefore interceded for the son, but finding the father inexorable, they imagined that they should succeed through the mother, and consequently they addressed themselves to her, thinking she was unacquainted with the fact, they informed her of the danger in which her son lay, and urged her to save his life.

"I love my son dearly," she replied, "it will be a severe trial to me, and will pierce my heart to see him die so young, and in so shameful a manner; but if his life should be spared, the family would be unfaithful and undutiful to their Prince; know then, that for this reason I cannot, and will not oppose the execution of his just sentence."

The son was accordingly severed in two, in compliance with military law, but after the execution, the father and mother mourned over his body, and bewailed their loss, exhiting the most public marks of tenderness, and their visible sorrow drew tears from the eyes of those who were unacquainted with them.

A Mother's Watchfulness over her Children, even when Married.

Paow-mong-feu and his brother Tu-kin, were two of the greatest men of their day, which was in a great measure to be attributed to their mother, who soon after the birth of her youngest son was left a young widow; she had brought up her sons with great care, and when it was necessary did not hesitate to use the rattan. One day, long after these

two sons had been married, and were managing their own families, a man of their acquaintance came to dine with them, but their mother, according to her custom, had informed herself, through an old and faithful servant, who this man was, that came as a guest to her sons, and what was the nature of the conversation during the repast. She learned that the principal topic they conversed upon was a girl, whose beauty the stranger extolled very much, and also added the sum of money for which she might be purchased, by one of them, who was desirous to make her his concubine. Their mother on hearing this information, was enraged beyond measure, and calling for her sons reprimanded them severely, "That man, who was your guest at dinner, has an evil tongue, and his only use is to lead you from virtuous pursuits; are there no wise, no virtuous men amongst your neighbours? why do you select such a profligate as this man for your companion? what was your conversation while you were at table? instead of discoursing on topics of wisdom and virtue, all his language was calculated to deprave the heart. I cannot suffer you to continue such a life without my opposition and warning." She immediately left the chamber, and continued a month without speaking once to either of her sons. The youngest's affliction was so great, that twice each day he prostrated himself at regular hours before his mother beseeching her to speak to him, if it was only one word; the eldest, although not so much afflicted, shed abundant tears as he entreated his mother to restore them both to her favour; but no pardon was granted to them by their mother until after the expiration of a month, and not even then until they both gave her a solemn pledge that they would renounce all intercourse with the person in question, and any others of his depraved character and disposition.

THE POOR SCHOLAR; OR, PERSEVERANCE REWARDED.

AN ORIGINAL TALE.

(Translated expressly from the Chinese original for this work.)

A-YATT was the son of a poor widow who lived in the province of Shan-tung, which province, be it known to the ignorant, was the birth-place of Confucius. A-Yatt had entered his sixteenth autumn, was of a mild disposition, studious habits, and was celebrated through the whole village, for his filial duty to his mother, and the respect which he paid to learned men, and those who had passed through the troubled sea of many winters.

"My son," said Kow-kee,—A-Yatt's mother was so named, —"close thy book, the sun has set; let us eat our evening meal; thou hast studied long, and dost not devote sufficient time to thy food and rest."

"Honored mother, I hasten to obey your voice, but while you so kindly think of my employments, totally do you neglect your own precious health, by labouring at the delicate, many-coloured embroidery, whereby you gain the food which nourishes our bodies, and supplies me with money to purchase books, to enlighten my ignorant mind."

"My son, I am old, thou art young, life has nearly woven out the web of my days. When winding the skein of silk, before commencing, the fabric has only begun in thine: thou art clever and good, but, my son, neither talent nor virtue can avail aught, without *perseverance*. Thou art going, in two moons' time, to contend for the prize in learning; 't is the first step in the ladder of preferment; the top thou must attain if thou wilt but *persevere*."

Ten years have passed, an old woman, bowed with years and sickness, is working in various bright colours, on a crape garment, her fingers are feeble, and her eyes are dim, but diligently she plies the broidery needle. A young man, full of

health and vigour, is studying the work of Confucius on self-government. "A-Yatt, my son, close thy book, thou hast studied until thy cheek is pale, thy jacket is threadbare and soiled, but my son will one day wear the silken embroidered robes of the mandarin, as a reward for his perseverance."

"Mother, my cheek is pale with despair, ten times have I been a candidate for literary honours, ten times have I been unsuccessful. I shall study no more, but seek some manual employment, whereby I may be enabled to support you and myself, your eyes are dim, my beloved and respected mother, still you continue your indefatigable industry, to procure food and raiment for yourself and your unworthy son. I close this book to open it not again."

"A-Yatt, my son, much need hast thou to study that book, to imbue thyself with its inculcations of self-control. I have told thee, thou must *persevere* until the end. What though thou hast been unsuccessful ten times, persevere again; how many tens of drops are there in the Yang-tsze-Kang? is it not composed of single drops, that mighty body of waters? I will labour no more, when thou hast attained the highest honors yet conferred upon a philosopher; save to embroider for thee thy silken robe of state. I, thy mother, the widow, for twenty-six long years, of thy father, command thee our son A-Yatt to *persevere*."

Ten years have passed away. Congratulations are offered to a majestic and portly man of dignified mein, who has been declared a successful candidate, and is one of the seventy-two who have been made a *keu-jin*. The motto attached to his theme, was—"I, thy mother, command thee to persevere ——." A-Yatt, the son of the widow Kow-kee, has his name placed in the books for preferment; the emperor having approved of his theme.

Ten years have passed away. In the Hall of Audience, who is it that koo-tows so low and so oft before the Celestial Man—Emperor of China and the world? It is A-Yatt, the widow's son, who has been examined in presence of the

Emperor, and has been made a mandarin of the red button, and viceroy of a province; he has come to take leave before proceeding to his post.

Ten hours have been added to the last ten years. An old feeble woman, bowed and bent double by years and infirmity, is embroidering a blue silken robe; 'tis the robe of state, worn only by the viceroy of a province: the finger is feeble, and the eye very dim, but the sense of hearing is acute, for she hears, before the ear of the wife has caught the footfall of her husband, the footstep of her son, "Enter our son, A-Yatt, did I not tell thee thou wouldst wear the silken robe of a mandarin; did I not promise thee to labor no more when I, thy mother, had broidered thy silken robe of state; did I not command thee to *persevere?* Here is thy silken robe of state; 'tis now completely broidered by my hands; I labour no more. Thou didst attend to my commands; thou didst *persevere;* thou art a mandarin. Son A-Yatt, tell thy wife Tyan, to call thy son Sam-ung to me."

Ten minutes are added to the ten hours. A chubby boy of five years of age is led by the hand, by his mother, to the aged, grey-haired woman, who is supported in the arms of a man—still in the prime of life, but no longer young. "Grandson Sam-ung, look on thy father; he is a great mandarin, viceroy of a province, and a learned man. Grandson, when thy father was thine age we were poor—very poor; I had to labour for his food and mine own; for alas, my son's father, was in the land of Shades. Thy father grew to be a youth, he was of studious habits; and I, his mother, labored early and late to procure the means of purchasing him books. Years passed, we still were very poor. Your father was an unsuccessful candidate for literary honors for fifteen years. I commanded him to persevere. Thy father obeyed me. At last he was made keu-jin. And you may look upon thy father; who is a great mandarin, viceroy of a province, but who also is the son of the poor widow Kow-kee. Grandson

Sam-ung, imprint these maxims upon thy heart, *persevere* in all *you undertake*; let not difficulties daunt you, or cause you to hover in a right pursuit once commenced; industriously try to overcome difficulties. Neglect not trifles, for nought is sufficiently trivial not to require attention; for as the boundless ocean is composed of drops, so is life made up of trifles. Be obedient to your parents' commands; and let perseverance guide all your actions. Son A-Yatt, I am a-weary, and fain would sleep; depart for thy province, I am too old to go with thee. Thy mother beholds her son prosperous; be just in the government of thy province; in the hall of thy dwelling let it be inscribed in golden characters the following lines:—

"To obtain and ensure success in lawful pursuits,
Employ industry, energy, and perseverance;
I obeyed my mother's commands, and heeded her maxim,
Behold me a learned and mighty mandarin:
The key-stone to the arch of honor
BEING PERSEVERANCE."

The following specimens of the poetical compositions of the Chinese are extremely interesting; and it is affirmed that a correct opinion may be formed of a country by the national airs and melodies; and if this be not an erroneous statement, China must have been for many ages in the highest possible state of civilization. In the *Kwoh Fung*, or national airs, we find the following, which appears to be a description of refrain arranged for two voices:—

"The bland soft wind breathes upon, and cherishes the heartwood of the flowering shrubs, hence the groves flourish and are renovated. But our beloved mother is environed with cares, and distressed with labors."

"The bland soft wind cherishes by its breath the wood of the grove. Like unto it is the prudence and understanding of our mother, we, her sons are men of repute."

"The cool bubbling fountain waters and refreshes the lower part of the region *Tsun*, we are seven sons, whose mother's care is like the flowing waters."

"Sweetly, harmoniously, and with tuneful voice sings the yellow phœnix. We, seven sons, ought to solace our beloved parent."

In the *Siau-Ya*, or Lesser Eulogies, we find the following beautiful composition, arranged in a similar manner:—

"The soft wind brings with it rain, I and thou were sharers in labors and privations, in truth, our hearts were closely united. You became prosperous and happy, then you changed towards me."

"The soft wind, as it rises in the whirlwind, gradually becomes more vehement. When we shared our labors and poverty, you cherished me in your bosom; now you are rich and happy, you have left me—we are lost to each other."

In the *Tsung*, or songs of praise, we find the following written in commemoration of the marriage of a monarch's daughter:—

"Our high dame is of lofty stature, and wears splendid robes beneath others of a sombre hue. Her hands are like a budding and tender flower, the skin of her face is smooth, the temples of her head are like the cicada, her eyebrows resemble the winged silk-moth, her neck is like the white larvæ of the sphinx, her teeth are comparable to the seeds of the gourd. She smiles most sweetly, and her laugh is agreeable."

From the Ancient Sonnets we subjoin the following, which alludes to the Empress of Yu Wang, of the Chau dynasty.

"A talented man builds up the city,
But an artful woman throws it in ruins;
A beautiful and clever woman
Is like the owl and kite;
Women with long tongues
Are stepping-stones to misery.
Commotions come not from heaven alone—
They are produced by women.
Tongues which can neither teach nor reprove,
Are those of women and eunuchs."

The following is a martial sonnet, inviting the followers of a Tartar general to emulate the bravery of their brother warriors:—

"The royal legions, now numerous and ardent,
As if flying in winged crowds,
Or as the restless sea, and foaming torrent,
They are firm as the mountain's base,
Resistless as the flowing stream,
In serried ranks they are marshalled well;
Their prowess is invincible, their motions rapid;
Thus they passed over to conquer Sii."

The following is a specimen extracted from the Odes for Children:—

SONNET INCULCATING THE NECESSITY AND IMPORTANCE OF EDUCATION.

"It is of the utmost importance to educate children.
Do not say that your families are poor;
For those who can handle well the pen,
Go where they will, never need ask for favors.

"One at the age of seven showed himself a divinely endowed youth.
Heaven, said he, gave me my intelligence,
Men of talent appear in the courts of the mighty emperor,
Nor need they wait in attendance on mandarin.

"In the morning I was an humble cottager,
In the evening I entered the court of the Son of Heaven.
Civil and military offices are not hereditary,
Men must therefore rely on their own efforts.

"A passage for the sea has been cut through mountains,
And stones have been melted to repair the heavens,
In all the world there is nothing that is impossible,
It is the heart of man alone, that is wanting in resolution.

"Once I myself, was a poor indigent scholar,
Now I ride mounted in my four horse chariot;
And all my fellow villagers exclaim with surprise,
Let those who have children, thoroughly educate them."

SONNET INCULCATING FILIAL DUTY.

"The parents' tender care can be dispensed,
Not till three anxious years their child they've nursed.
A father's watchful care, a mother's love—
E'en with High Heaven equality demand.

"Let then the son his parents' board provide
With meat nutritious; and from winter's cold,
With warmest silk, their feeble frames defend,
Nor with their downward years his efforts cease.

"When walking, let his arm their steps support;
When sitting, let him in attendance wait;
With tender care let him their comfort seek,
With fond affection all their wishes meet.

"When age or sickness do their strength impair,
Be all his fears and all his love aroused,—
Let him with quickened step, good physic seek,
And the most skilled physician's care invite.

"And when, at last, the great event doth come,
Be shroud and coffin carefully prepared;
Yea, throughout life, by offerings and by prayer,
Be parents present in his inmost heart.

"Ye children, who this sacred edict hear,
Obey its mandates, and your steps direct
Towards duty's paths; for whoso doth not thus,
How is he worthy of the name of man?"

Although much of the beauty and harmony of the composition is lost in the translation, the exquisite sentiments which are inculcated by the foregoing lines remain in their original purity.

The following lines are stated to have been written 250 years before the Christian era, by a woman (Su Hwuie) upon the banishment of her husband, to whom she was tenderly attached:—

"When you received the Emperor's commands to quiet the distant frontier;
Going with you to the river's bridge, we there made our sad farewell.

Restraining my grief, and hiding my tears, I left you with these words:

'Oh! do not forget my love and affection, or tarry long away;

Who would have believed that since you left, not a line from you has reached me:

Have you thought that to your lone wife, e'en the spring is bleak and cold?

At the foot of the stairs, the green sward is left unmown,

And our nuptial chamber, with dust and webs is all o'erstrewn.

Even now, when I speak of our sad farewell, my soul with dread doth start,

And my mind revolves what I would be, my lord again to see.

One time to be the deep sea moon, I much desire,

And then to be the cloud upon the mountain's brow, is my heart's wish.

For the giddy mountain clouds, my husband's face do meet,

And the deep sea moon, year by year, shines down upon the land abroad;

The first flying here, and flying there, reach my beloved's place,

And in that for thousand, thousand miles, we might see each other's face.

Far, far along the distant road, the mountain pass, while us dividing,

Do I bemoan my lord, so long beyond the marches, he has absent been,

When you left, as we bade adieu, the leaves of the reeds were yellow.

Who then would have thought, that the

Almond trees would have blossomed so oft,

Before we again met."

The writer of these lines is cited as having been a most talented woman; she also wrote a curious anagram, of nearly eight hundred characters, which were so annexed, that when read up or down, backwards or forwards, they still had an intelligible meaning.

Having now given specimens of the ancient Chinese poetry, we will proceed to that of the present day. The following lines were composed by one of the local mandarins of Canton, when he obtained permission to retire from the duties of his office on the score of old age,* in 1833:—

"From ancient days, my fathers trod the path
Of literary fame, and placed their names
Among the wise; two generations past
Attendant on their patrons, they have come
To this provincial city,—here this day,
'T is mine to be Imperial envoy—
Theirs has the memory of ancestral fame,
Ceased not to stimulate this feeble frame."

"My father held an office at Lung-chau,
And deep imprinted his memorial there,—
He was the sure and generous friend
Of learning, unencouraged and obscure;
When now I turn my head, and travel back,
In thought to that domestic hall, it seems
As yesterday, those early happy scenes:
How was he pained, if forced to be severe.

* A most curious custom is observed in China, when an official retires from office, who is beloved by the people; in every city through which he passes they present him with a pair of new boots, retaining the pair the ex-official had worn.

"From times remote, Kwan-tung, has been renowned
For wise and mighty men; but none can stand
Among them, or compare with Kiuh Kiang;
Three idle and inglorious years are passed,
And I have raised no monument of fame,
By shedding round the rays of light and truth,
To give the people knowledge. In this heart
I feel the shame, and cannot bear the thought.

"When I look backward o'er the field of fame,
Where I have travelled a long fifty years,
The struggle for ambition, and the sweat
For gain, seem altogether vanity.
Who knoweth not that Heaven's toils, are close,
Infinitely close! Few can escape.
Oh! how few great men reach a full old age!
How few unshorn of honours, and their days.

"Untalented, unworthy, I withdraw,
Bidding farewell to this stormy world,
Upwards I look to the supremely good—
The Emperor, to chose a virtuous man,
To follow me.—Henceforth it will be well.
The measures and the merits passing mine,
But I shall silent stand, and see his grace
Diffusing blessings, like the genial spring."

The name of the mandarin who composed the above was Chu; he was most deservedly popular among his countrymen, as he administered the laws with equity. The people of Canton expressed deep regret at Chu's departure, and the mandarin wrote the lines, distributing some copies amongst his favourites, in order to console the people, and excite them to virtue."

We extract some verses, from a sonnet which was addressed to Dr. Parker of Canton, by a Chinese scholar named Mo, who had recovered his sight under the medical treatment of that gentleman.

"A fluid darksome and opaque, long time had dimmed my sight,
For seven revolving years one eye was lost to light;
The other, darkened by a film, during three years saw no day,
High Heaven's bright and gladdening light could not pierce it with its ray.

"Long, long I sought the hoped relief, but still I sought in vain,
My treasures lavished in the search, brought no relief from pain,
Till at length, I thought my garments, I must either pawn or sell,
And plenty in my house I feared was never more to dwell.

"Then loudly did I ask, for what cause such pain I bore,
For transgressions in a former life, unatoned for before?
But again came the reflection, how, of yore, oft men of worth,
For slight errors had borne suffering great, as drew my sorrow forth.

* * * * *

"I have heard the friend who entered said, there's come to us of late
A native of the "flowery flags," far off and foreign state;
O'er tens of thousands miles of sea, to the inner land he's come,
His hope and aim to heal men's pain, he leaves his native home.

"I quick went forth, this man I sought, this gen'rous doctor found,
He gained my heart, he 's kind and good, far high up from the ground,
He gave a room, to which he came, at morn, at eve, at night,
Words were but vain, were I to try, his kindness to recite.

* * * * *

" 'I'm but,' said he, 'the workman's tool, another's is the hand,
Before His might, and in His sight, men feeble helpless stand;
Go virtue, learn to cultivate, and never then forget
That for some work of future good, thy life is spared thee yet.

"The off'ring token of my thanks, he refused, nor would he take
Silver or gold, they seemed as dust; 't is but for virtue's sake
His works are done. His skill divine I ever must adore,
Nor lose remembrance of his name, till life's last day expire.

"Thus none I told, in these brief words, this learned doctor's praise,
Well does his worth deserve that I should tablets to him raise."

The following lines were written in 1841, when our war-steamers were sent to China, to the pictures of the steam-vessels, which the Chinese paint, are frequently attached these words:—

"She 's more than three hundred cubits long,
And thirty odd in height and breadth;
Iron is used to bend her stiff and stout,
And she 's painted black all round about.
Like a weaver's shuttle is her shape,
On both sides carriage wheels are fixed,

And using fossil coal to make a fire,
They whirl around as a swift horse flies.
Of white cloth all the sails are made,
In winds, both fair and foul, she goes;
On her bow is the god of the waves,
At stem and stern is a revolving gun,
Her form is truly terrific to men;
The god of the north displaying his sanctity,
The sunken rocks, there shoaled the steamer,
All who saw it witnessed to the justice of Heaven,
None of the plans of the barbarians took effect,
Which greatly delighted the hearts of men."

The following ballad is said to be in general use in the tea districts, and the women sing it, as they pluck the leaves from the tea shrub:—

A Ballad on Picking Tea.

"Our household dwells amidst ten thousand hills,
Where the tea, north and south of the village, abundantly grows,
From *Chinshe* to Kukyii unceasingly hurried,
Every morning I must early rise to do my task of tea.

"By earliest dawn, I at my toilet, only half dress my hair,
And seizing my basket, pass the door, while yet the mist is thick,
The little maids, and graver dames, hand in hand winding along,
Ask me, which steep of Sunglo do you climb to-day.

* * * * *

"In social couples, each to aid her fellow, we seize the tea twigs;
And in low words urge one another, 'don't delay',
Lest on the topmost bough, the bud has even now grown old,
And lest with the morrow comes the drizzling silky rain.

"We have picked enough; the topmost twigs are spare of leaves,
We lift our baskets filled brimful, and talk of going home.
Laughing we pass along; when just against the pool
A pair of scored mallards rise, and fly away.

* * * * *

"My bows of hair are all away, my face is quite begrimmed,
In whose house lives the girl so ugly as your slave.
'T is only because that every day the tea I'm forced to pick,
The soaking rains, and driving winds, have spoiled my early charms."

* * * * *

"This morn, without the door, I beheld a pleasant sky,
Quickly I combed my girlish tuft, and firmly set my pin,
With rapid steps away I speed towards the garden's path,
And forgetful of the muddy way omit to change my shoes.

* * * * *

"The yellow birds perched on the boughs, warble their sweetest songs,
The weather most grateful is, when the sky's half cloud is clear,
While pulling down the twigs, each vents her troubled thoughts,
We talk till our hearts are wounded, and tears are not restrained.

* * * * *

"You, chirping swallows, may fly just as your wills incline,
Going to pluck new tea, I'll change to my old gown,
I'll grasp the cuff, and rolling it high up,
Will thus display my fine, and slender arm."

Some of the above poetic effusions have been translated by Lachanne, whilst the remainder originally appeared in the Chinese Repository.

The dramatic writings of the Chinese are exceedingly numerous, and the tenor of the national drama is to inculcate morality. Monsieur Bazin (aîné) affirms, that the Chinese drama does not date farther back than the Tang dynasty, although many entertainments, which were intended to be performed in pantomime, had been written anterior to that period.

Monsieur Bazin mentions the names of eighty persons who wrote plays, as well as naming plays that were written by unknown authors, who flourished during this dynasty (the Tang), the total number of written dramas being five hundred and sixty-four. Many of these dramas have been translated, but the first person that translated a Chinese play was Father Prémare, who, in 1731, rendered into French the play called, "The Little Orphan of Tchao." This tragedy is taken from a book entitled *Yuen-gin pe-tchong;* which is a collection of a hundred of the best plays, that were composed during the *Yuen* dynasty.

TCHAO CHI COU ELL;

OR, THE LITTLE ORPHAN OF THE FAMILY OF TCHAO.

A CHINESE TRAGEDY.

DRAMATIS PERSONÆ.

TOU-NGAN-COU, Prime Minister of War.
TCHAO-TUN, Minister of State, a mute person.
TCHAO-SO, son of Tchao-tun, and son-in-law of the King.
THE KING'S DAUGHTER, wife of Tchao-so.
TCHING-YNG, a Physician.
HAN-KOUE', Mandarin of the Army.
CONG-SUN, an ancient Minister of State, retired into the country.
TCHING-POEI, a young Lord, supposed to be the Physician's son, and adopted by Tou-ngan-cou.
OUEI-FONG, a Great Officer of the King.

SIE TSEE; OR, THE PROLOGUE.

SCENE I.—TOU-NGAN-COU, *alone.*

A man seldom molests a tiger, and yet a tiger is always mischievous to a man. If we do not satisfy ourselves, when occasion offers, we are sure to repent. I am Tou-ngan-cou, prime minister of war in the kingdom of Tsin. The king Ling-cong, my master, had two servants in whom he placed entire confidence; the business of the one was to rule the people, and was called Tchao-tun; the other was to govern the army—that's myself. Our employments have set us at enmity, and I have always been desirous of destroying Tchao, but have not been able to compass my design. Tchao-so his son has married the king's daughter; I hired a Russian to take a dagger, get over the walls of Tchao-tun's palace, and kill him; but the wretch, attempting to execute my orders, beat his head against a tree and died upon the spot. One day Tchao-tun went out to animate the husbandmen in their labour, and found under a mulberry-tree a man half dead with famine; he gave him victuals and drink as long as he

would, and saved his life. About this time a western king made his majesty a present of a great dog, called Tchin-ngao, who gave him to me; him I trained up to destroy my rival in the following manner:—I shut up the dog in a by-room, and ordered him to be kept from eating four or five days; at the bottom of my garden I had placed a man of straw dressed like Tchao, and of the same size, in the belly of which were put the entrails of a sheep; I shewed him the entrails, and let him go, when he soon tore in pieces the man of straw, and devoured the contents. After this he was shut up close again, kept from eating, and brought back to the same place; as soon as he perceived the man of straw he fell a barking, I then let him go when he fell upon the image, tore out the entrails, and devoured them as before. This exercise lasted a hundred days, at the end of which I went to court, and said publicly to the king, prince, here is a traitor who has a design upon your life; the king earnestly demanded who the traitor was; I replied, the dog your majesty gave me can distinguish him; the king seemed pleased with it: formerly, said he, in the reigns of Yao and Chun there was a sheep that could discover a criminal by instinct, and am I so happy as to see something like it in my reign; where is this wonderful dog? I sent for him to the king, and at the same moment Tchao-tun was near the king in his usual dress; as soon as Chin-ngao saw him he fell a barking; the king ordered me to let him loose, saying, Surely Tchao-tun must be the traitor; upon which I let him go, and he pursued Tchao-tun, who ran as fast as he could through the royal apartments, but by misfortune my dog displeased a mandarin of war, who killed him; Tchao-tun ran out of the palace with a design to get into his chariot and four horses, but I had taken care to send away two of them, and broke one of the wheels, so that it was not fit to be used; but there appeared a bold able fellow, who with his shoulder supported the chariot, and drove the horses with his hand, and so conducted it through a passage between the mountains and saved the life of Tchao-tun: who was this

fellow? why the very same that Tchao-tun had brought back from the gates of death: as for myself I staid with the king, and told him what I was going to do for his service, and upon the spot I caused all the family and domestics of Tchao-tun to be massacred to the number of three hundred; there only remains Tchao-so, with the princess his wife; he is the king's son-in-law, and it will not be proper to put him publicly to death; however to hinder a plant from growing again it is necessary to destroy even the smallest root; I have counterfeited the king's order, and have sent to Tchao-so, as from him, three things, a cord, a poisonous draught, and a dagger, with orders to choose one; my commands will be executed, and I wait for an answer.

[*Exit.*

SCENE II.—TCHAO-SO, *and the* PRINCESS *his wife.*

Tchao-so. I am Tchao-so, and I have such a mandrinate: who would have thought that Tou-ngan-cou, urged by jealousy, which always divides the mandarins of the army and the mandarins of letters, should deceive the king, and cause him to put to death our whole family to the number of three hundred persons: princess, hearken to the last words of your spouse; I know you are with child, and if it happens to be a daughter, I have nothing to say; but if it should be a boy, I'll give him a name before he is born, and would have him called the Orphan of Tchao; bring him up carefully, that he may one day revenge his relations.

The Princess. Alas! you overwhelm me with grief.

An ENVOY from the KING enters, and says,

I bring from his Majesty a cord, poison, and a dagger, and I have orders to make these presents to his son-in-law; he may choose which of the three he pleases, and after his death I must shut up the Princess his wife, and turn her palace into a prison; the order imports that there should not be a moment's delay. [*Perceiving the Prince, he says*] Tchao-so,

kneel down, and hear. the king's order, [*he reads*] Because your family is guilty of high treason, all that belong to it have been executed besides yourself; but remembering that you are my son-in-law, I was not willing to put you publicly to death; I have therefore sent you three presents, commanding you to choose one. [*The Messenger continues and says*] The order directs also, that your wife should be shut up in the palace, with strict prohibition not to let her go out, with design that the name of Tchao may be quite extinct; the king's order admits of no delay, therefore Tchao-so make haste, and put yourself to death.

Tchao-so. Alas! Princess, what is to be done in this misfortune? [*He sings, bewailing his lot.*

The Princess. O, Heaven! take pity on us, our whole family have been massacred, and these unfortunate wretches lie unburied.

Tchao-so, singing. I shall have no grave no more than they. Princess, remember what I required you to do.

The Princess. I shall never forget it.

[TCHAO-SO *repeats to the princess, singing the last advice that he gave her, and kills himself with the dagger.*

The Princess. Alas! my spouse; this sight will kill me with grief.

The Messenger. Tchao-so has stabbed himself, and is dead, and his wife is imprisoned in her own house, I must therefore go and give an account of my commission.

[*Then he repeats two or three verses.*

THE END OF THE PROLOGUE.

THE FIRST PART.

SCENE I.—TOU-NGAN-COU, *and Attendants.*

I fear that if the wife of Tchao-so should bring her son into the world, when he is grown up he will become a formidable

enemy, for which reason I keep her shut up in the palace as in a prison. It is almost night, I wonder why the messenger stays so long; I cannot see him coming back.

Enter a SOLDIER.

The Princess is brought to bed of a son, called the Orphan of the Family of Tchao.

Tou-ngan-cou. Is this true? What! can this little imp be called the Orphan of the Family of Tchao? I will let him live a month, for I shall have opportunity enough to make away with the little orphan; I'll send orders to Han-kouè, that he may guard the entrance of the palace where Tchao-so's lady lives, that he may examine carefully everything that is brought out; and if any one is so daring as to conceal the infant, I will destroy him and all his generation. This order shall be set up everywhere, and the inferior mandarins shall have notice, that if any one acts contrary to it, he shall be deemed guilty of the same crime.

SCENE II.—*The* PRINCESS, *holding her son in her arms.*

It seems as though the misfortunes of all mankind were in league to afflict me; I am daughter to the King of Tsin; the traitor Tou-ngan-cou has destroyed all my family, except this poor orphan I have got in my arms. I remember that my husband, just before his death, spoke these words: My Princess, said he, if you have a son, call him the Orphan of the House of Tchao, and take great care of him, that when he comes to age he may revenge his family; but alas! how shall I convey him out of this prison? There comes a thought into my head; I have now no relation but Tching-yng, he is of my husband's family, and, happily for him, his name was not in the list; when he comes I 'll trust him with the secret.

SCENE III.—TCHING-YNG, *with his chest of medicines.*

I am called Tching-yng, and am a physician by profession: I served the king's son-in-law, and he had a kindness for me that he had not for any other; but alas! this villain, Tou-ngan-cou, has destroyed all the family of Tchao, though I was so fortunate as not to be in the list. The princess is at present in her own house, and I carry her provisions every day; I know that she has called her son the Orphan of the Family of Tchao, and designs to bring him up, hoping that he will one day revenge the death of his father, and the whole family, but I am much afraid, that he will hardly escape the talons of the cruel Tou-ngan-cou. It is said the poor Princess wants me to give her physic undoubtedly after her lying-in; I must make haste, I am now at the door; I have no occasion to send word, but will go in directly.

SCENE IV.—TCHING-YNG, *the* PRINCESS.

Tching-yng. Madam, I understand you have sent for me; what would you be pleased to have with me?

The Princess. Alas! how has our family been destroyed in a cruel manner! Tching-yng I have sent for you, and the reason is this; I am brought to bed of a son, and his father, just before his death, gave him the name of the Orphan of Tchao. Tching-yng, you are one of our people, and have always been well used. Is there no method of conveying away my son that he may one day revenge his family?

Tching-yng. Madam, I see plainly you don't know all; the traitor, Tou-ngan-cou, knowing that you have a son, has put up advertisements at all the gates, that if any one offers to conceal the little orphan, he and all his family shall be put to death; after this who dares receive him, or convey him out of the palace?

The Princess. Tching-yng, it is a common saying, that a

person who wants speedy help thinks of his relations, and when he is in danger trusts to his ancient friends; if you save my son our family will have an heir. [*She kneels down.*] Tching-yng, take pity on me, the three hundred persons that Tou-ngan-cou has massacred are contained in this orphan.

Tching-yng. Madam, rise, I beseech you; if I hide my little master, and the traitor comes to know it, he'll ask where is your son? and you will say I have given him to Tching-yng, and then both myself and family will be put to death, and your son will share the same fate.

The Princess. Banish all fear, and make haste away; listen to what I say, and behold my tears; his father died by a dagger, [*she takes her girdle*], the thing is determined, the mother will follow him.

Tching-yng. I did not think that the Princess would have hanged herself as I see she has done; 't is not safe for me to stay here a moment, I 'll open my chest of medicines, put the little prince in it, and cover him with bundles of physical herbs. O, Heaven! take compassion on us; all the family of Tchao has perished by the sword, and none but this poor orphan is left; if I can save him I shall be very happy, and shall do a great piece of service; but if I am discovered, I shall be put to death, and all that belongs to me. O, Tching-yng! consider a little, if this orphan is saved, he must be taken out of the hands of Tou-ngan-cou, and to hope for this, is to hope to get free from the nets of heaven and earth.

SCENE V.—HAN-KOUÈ, *attended with Soldiers.*

I am Han-kouè, General under Tou-ngan-cou, he has ordered me to guard the palace of Tchao-so's widow; but why guard it? because the Princess has had a son; it seems he is afraid that they should carry off the infant, so has ordered me to keep strict guard, and if any one takes him away, he and all his family will be made shorter by the head.

Well, Tou-ngan-cou, shall it be said, that you may kill at your pleasure the king's best subjects, and those of the greatest merit? [*He sings.*] The two families of Tou and Tchao nourish an enmity, which will not soon be extinguished. [*He sings.*] O Tou-ngan-cou, how odious art thou! [*He still sings, and threatens Tou-ngan-cou with the punishment of Heaven.*] I command you to keep strict watch, and if any one comes out of the palace give me immediate notice.

[*To the Soldiers.*

SCENE VI.—TCHING-YNG, HAN-KOUÈ, *and Soldiers.*

Han-kouè. Seize this man that carries a physician's chest. —Who are you?

Tching-yng. I am a poor physician, called Tching-yng.

Han-kouè. Whence come you? Whither do you go?

Tching-yng. I come from the Princess, to whom I have been giving physic.

Han-kouè. What physic have you given her?

Tching-yng. That which is proper for childbed-women.

Han-kouè. What is it then that you carry in your chest?

Tching-yng. 'T is full of medicines.

Han-kouè. What medicines?

Tching-yng. Such as are usually taken.

Han-kouè. Is there nothing else?

Tching-yng. No, nothing else in the world.

Han-kouè. If what you say is true you may be gone about your business. [*He goes away, and Han-kouè calls him back.*] Tching-yng, Tching-yng, come back, and tell me what is in your chest.

Tching-yng. Medicines.

Han-kouè. Is there nothing else besides?

Tching-yng. Nothing at all.

Han-kouè. Go your ways then. [*He goes away, Han-kouè*

recalls him, he returns.] You certainly conceal something or other for when I say be gone, you seem to fly; and when I say Come back, you seem scarce able to walk: O Tching-yng, do you think I don't know you? [*He sings.*] You are of the family of Tchao, and I am under Tou-ngan-cou: I am sure you have got the young child in that chest, who is not yet a month old. O, Tching-yng take notice of what I say. [*He sings.*] How can you get out of the tiger's den? Am not I the next general to Tou-ngan-cou? Do you think I will let you go without asking any questions? O, Tching-yng, I know you have great obligations to the family of Tchao.

Tching-yng. I own it, I know them, and will endeavour to repay them.

Han-kouè (*sings*). You say you will repay the favours you have received, but I am afraid you cannot save yourself. [*He sends the Soldiers away.*] Withdraw; if I call you, come; if I don't call you, don't come.

Soldiers. We will do as you say.

Han-kouè opens the chest. O Tching-yng, you said there was nothing here but medicines, and see here is a little man.

[*Tching-yng falls upon his knees in confusion; Han-kouè sings over the infant that he found.*

Tching-yng. My lord, I beseech you be not angry, but permit me to tell you how things have happened: Tchao-tun was one of the King's most faithful subjects, Tou-ngan-cou was jealous of him, and would have killed him by a dog; Tchao-tun made his escape, and got out of the palace; his chariot could not get along, but the brave Ling-che, remembering the favours he had received, carried him into the mountains, where it is not known what has become of him; the king believed the calumnies of Tou-ngan-cou; the son of Tchao-tun had orders to kill himself; the princess was confined to her palace, where she had a son she called the Orphan, the mother and child were without any assistance; the Prin-

cess trusted me with her son; you have found him, my lord, and I hope you won't blame me; you cannot desire to destroy this young branch, and extinguish the family without redemption.

Han-kouè. Tching-yng, you see if I was to carry this child to its enemy, there are no riches or honors that I might not gain; but Han-kouè has too much integrity to commit so base an action. [*He sings.*] If Tou-ngan-cou was to see this child. O, Tching-yng, wrap up the dear orphan; if Tou-ngan-cou asks where he is I'll answer for you.

Tching-yng. How great are my obligations!

[*He wraps up the infant, goes his way, returns back and kneels down.*

Han-kouè. Tching-yng, when I required you to go it was not to deceive you, therefore make the best of your way.

Tching-yng.—Sir, a thousand thanks.

[*He goes his way, and returns back again.*

Han-kouè. Tching-yng, why do you return so often? [*He sings.*] You are afraid I should deceive you: O, Tching-yng! if you have not courage to expose your life, what obliges you to save the orphan against your inclinations? Learn that a faithful subject is not afraid to die, and he who is afraid to die is not a faithful subject.

Tching-yng. Sir, if I go out of the palace they'll send after me, and I shall be taken, and this poor orphan will be put to death; be it as it will—go, sir, receive the reward; all that I wish is to die with the orphan of the family of Tchao.

Han-kouè. You may easily save yourself and the orphan, but you are afraid to credit what I say.

[*He sings to express his last thoughts, and kills himself.*

Tching-yng. Alas! what do I see?—Han-kouè has laid violent hands on himself; if one of the soldiers should give notice of it to Tou-ngan-cou, what will become of me and the

infant? We will be gone as fast as possible, and make the best of our way to the village Tai-ping, and there we will consider of proper measures.

END OF THE FIRST PART.

The Oriental Translation Fund, in 1830, published two plays, called the "Sorrows of Kan," and the "Heir in Old Age." In 1838 the Imprimerie Royale de Paris, published the following dramatic pieces which were translated by Monsieur Bazin. "The Songstress," "The Compared Tunic," "The Intrigues of an Abigail, and the Resentment of Taungo." Monsieur Bazin is a most indefatigable searcher into the dramatic literature of China, for he has produced an excellent translation of the *Pipa Ki*, or the History of a Lute, which is a drama in *twenty-four acts*, written during the Ming dynasty.

The style and number of pieces, which are played at a Chinese theatre, resemble the European; first there is a drama, tragedy, or comedy, and the evening's entertainment concludes with a farce; and occasionally, in some theatres, there are equestrian scenes and pyrotechnic displays. We cannot present our readers with a more amusing Chinese burletta, or farce, than the following, which we extract from the Chinese Repository, vol. vi. page 576.

THE MENDER OF CRACKED CHINA.

DRAMATIS PERSONÆ.
NIU-CHAU, a Wandering Tinker.
WANG-NIANG, a Young Lady.

SCENE.—*A Street.*

NIU-CHAU *enters—across his shoulders a bamboo, to each end of which are suspended boxes containing the tools and implements of his trade—He is dressed meanly, his face and hands being painted in a grotesque manner.*

(*Sings.*) Seeking a livelihood by the work of my hands, daily do I traverse the streets of the city.

(*Speaks.*) Well, here I am, a mender of broken jars, an unfortunate victim of ever-changing plans. To repair old fractured jars is my sole occupation and support—'tis even so—I have no means of livelihood.

[*Takes his boxes from his shoulders, places them on the ground, sits beside them, and drawing out a jar commences speaking.*

A disconsolate old man—I am a slave to inconveniences, for several days I have been unable to go abroad, but seeing this morning a clear sky and fine air, I was induced to recommence my street wanderings. But, as this is my first visit to the City of Nankin, some extra exertion is necessary, time is only lost sitting here, and so to roam again I go.

[*Shoulders his boxes, and walks about shouting, plates mended!—bowls mended!—jars and pots neatly repaired!*

Wang-niang (*heard within a house*). Did I not hear the cry of the mender of cracked jars? I'll open the door and look. [*She enters, looking round.*] Yes, there comes the mender of jars.

Niu-chau. Pray have you a jar to mend? I have been long seeking a job—did you not call?

Wang. What is your charge for a large jar—and how much for a small one?

Niu-chau. For large jars, one mace five cash.

Wang. And for small ones?

Niu-chau. Fifty pair of cash.

Wang. To one mace, five and fifty pair of cash, add nine candareens, and a new jar may be had.

Niu-chau. What then will you give?

Wang. I will give one candareen for either size.

Niu-chau. Well, lady, how many cash can I get for this candareen?

Wang. Why if the price be high, you will get eight cash.

Niu-chau. And if low?

Wang. You will get but seven cash and a half.

Niu-chau. Oh, you wicked tormenting thing.

(*Sings.*) Since leaving home this morning, I have met but with a trifler,
Who, in the shape of an old wife, torments, but gives me no job;
I'll shoulder again my boxes, and continue my walk,
Never again will I return to the house of Wang.

[*Chau moves off slowly.*

Wang. Jar-mender, return, quickly return, with a loud voice I entreat you, for I have something on which I wish to consult with you.

Chau. What is it, on which you wish to consult me?

Wang. I will give you a hundred cash to mend a large jar.

Chau. And for mending a small one?

Wang. Thirty pairs of cash.

Chau. One hundred and thirty pair!—truly, lady, this is worth consulting about. Lady Wang, where shall I mend them?

Wang. Follow me. [*They go towards the door of the house.* (*Wang sings.*) Before walks the Lady Wang—

Chau. And behind comes the *pu-kang* (*or jar-mender*).

Wang. Here then is the place—

Chau. Lady Wang, permit me to pay my respects. [*Bows repeatedly in a ludicrous manner.*] I salute you. May you prosper, and your feet become smaller.

Wang. Here is the jar, now set to work and mend it.

Chau (*Takes the jar in his hand, turns it about to examine it*). This jar has received a severe fracture.

Wang. The more scope for your skill.

Chau. That is self-evident.

Wang. Now I shall retire again to the inner apartment, and after closing the door, shall resume my toilet—my appearance I shall beautify. On the left side of my head, I will comb my hair into a dragon's head tuft; on the right side, I shall arrange it tastefully with flowers. My lips I shall color with blood-red vermilion, and a pin of jaed stone will I place in the dragon's head tuft;—then when my toilet is completed, I will return to the door, and sit down to look at the jar-mender. [*Exit.*

[*Chau sits down, straps the jar on his knee, and arranges his tools before him, and as he drills for the clamps, sings,*

Every hole drilled requires a pin, and every two holes drilled,
Require pins a pair—so I raise my head and look around.

[*At this moment Wang re-enters splendidly dressed, and sits down by the door.*

There sits I see a delicate young lady, before she had the appearance of an old wife; now she is transformed into a handsome young girl; on the left side of her head her hair is combed into a dragon's head tuft, whilst on the right it is

adorned tastefully with flowers. Her lips are like ripe plums, her mouth is all smiles, her eyes are as brilliant as the phœnix's, and she stands on golden lilies, but two inches long. I look again—I must have another look.

[*Down drops the jar, and is broken to pieces.*]

Yi-yaw! Here's a dreadful smash.

Wang. You must replace my jar with another, and do so quickly.

Chau. For one that was broken, must a good one be given? Had two been broken, then must a pair have been supplied—an old one being smashed, a new one must replace it.

Wang. You have destroyed the jar, and in its place give me words; give me a new one, then you may return home—not before.

Chau (*kneeling*). Here on my knees, upon the hard ground, I beg Lady Wang, while she sits above, to listen to a few words:—Pardon me for the accident, your beauty has occasioned, and I will at once make you my wife.

Wang. Impudent old man, how dare you presume to think, that I ever can become your wife?

Chau. Yes, it is true, I am somewhat older than Lady Wang, yet I would make her my wife.

Wang. No matter then for the accident, leave this place at once, presuming man.

Chau. Since you have forgiven me, I again shoulder my boxes, and will go elsewhere in search of a wife. And here, before I go, I swear never again to come near the house of Wang. You a great lady, you are but a vile ragged slut, and will yet be glad to take up with a much worse companion.

[*Chau turning to go away, suddenly throws off his ragged upper dress, and appears as a handsome young man.*

Wang. Henceforth give up your wandering profession; marry me and quit the trade of a jar-mender. I am a rich widow, so with me you shall wed, and we will pass happily the remainder of our years.

[*They embrace and exeunt.*

The humor of these trivial farces depends completely upon the tact of the actors, who ought to give due point to all the witty allusions. And when the jar-mender is enacted by the Mr. and Mrs. Keeley of China, the theatres resound with peals of laughter.

CHAPTER VIII.

Religion of the Chinese—Three religious sects—Con-fou-tsze, or State Religion—Priests—Rites and ceremonies—Prayer of the Emperor Kang-he—Extract from the Chu-king, by Confucius—The followers of Lao-kiun, or Taou—Precepts and doctrines—Joss-houses—Decorations and idols—Demon mode of worship—Religious observances and processions—The followers of Foo, or Buddha—Beliefs—Doctrines—Precepts and commandments—Transmigration of souls—Anecdotes—Temples—Mode of worship—Priests and Nuns—Settlement of Jews—Mahomet's followers.

THE Chinese are divided into three religious sects, who are followers of the tenets inculcated by Con-fou-tsze or Confucius, Lao-kiun or Taou, and Foo or Buddha. The Confucian is the religion of the state (although the Emperor builds and endows temples belonging to the two other sects), and the court pretend to follow the scheme of ethics and politics, laid down by their renowned philosopher. Confucius was born in the province of Shan-tung, about five hundred and forty-nine years before the Christian era, consequently, if this data be correct, Confucius must have been almost contemporary with Pythagoras, Thales, and Socrates, but the principles inculcated by the Chinese philosopher, far outvie those promul-

gated by the sages of ancient Greece. The memory of Confucius is held in extreme reverence by the Chinese; in every district is a temple dedicated to him, and in every school throughout the Chinese empire is a tablet inscribed in honor of his memory, before which incense is burned morning and evening. The precepts inculcated by the sage are, dread and gratitude to the Lord of the world, obedience and subordination to parents and superiors, mourning for ancestors, honest and conscientious dealings with our fellow-man, benefiting our neighbours to the extent of our ability, and never indulging in vice or sensuality of any description. Confucius enforces strongly the necessity of obedience in all ranks, ages, and positions; thus, servants and slaves must obey their masters, children must obey their parents, and the parents must obey the Emperor, who must himself obey the Lord of Heaven, whose son and delegate he (the Emperor) is.* The works of Confucius, which are used by his followers, are called the "five canonical books," and are held in the greatest veneration, the whole tenor of these works indicate morality and sound political views; one political extract must suffice, "Let those who produce revenue be many, and those who consume it few; let the producers have every facility, and let the consumers practise economy, and thus there will be at all times a sufficiency of revenue."

The high priest of this sect is the Emperor, the subordinate priests being the mandarins, officers of

* The Emperor of China is termed by his subjects "The Son of Heaven.

state, both civil and military; the heavens, earth, sun, and moon, are worshipped, when heaven is worshipped the Emperor is clad in silken robes of azure blue; when earth, his robes are saffron coloured; the sun is worshipped in crimson robes, and the moon in robes of a cream-white hue. The sacrifices are offered at fixed periods, that to heaven is made on the day of the winter solstice; to earth, on that of the summer solstice; the others being made according to the inclination or pleasure of the Emperor. The victims sacrificed, are cows, pigs, bullocks, and sheep, these are cut up and cooked, being afterwards placed upon altars dedicated to heaven and earth; the form of the altar dedicated to the former is round, to the latter, square. Before taking part in any of these sacrificial rites, the following regulations are enforced, a rigid fast must be maintained for three entire days, neither listening to music, cohabiting with wives or concubines, or mourning for the dead during that period. The mode of worship consists in numerous prostrations before the altar, koo-towing, or knocking the head nine times against the ground; but when the Emperor personally officiates, the koo-towing is not performed by him, bowing to the altar being substituted for the prostrations. Once in the course of the twelve months, the empress, princesses, and imperial handmaids, or concubines, are allowed to take part in the minor sacrifices.

If the various rites and ceremonies prescribed by Confucius are not followed by the officers of state, a fine is inflicted; but if any priests of the sects of Taou or Buddha should attempt to imitate the cere-

monies of the state religion, it is deemed profanation, and they are punished most severely; if any unauthorized or common person should attempt to hold communion with the gods, or make known their desires or wants to their gods, after the manner adopted or used by the Emperor, for the first offence they receive sixty-five blows with a thick bamboo on the soles of the feet; if the offence is repeated, then they suffer death by strangulation. The objects worshipped by the followers of Confucius are numerous, but the following are the principal things and persons to which sacrifices are offered, and these sacrifices are divided into several classes, such as the chief sacrifices, the medium sacrifices, sacrifices for the multitude, sacrifices in times of drought, sickness, and war, &c. The Lord of Heaven, the heavens, or the imperial concave expanse; the earth, the principal temple of ancestors, the gods of the earth and its produce, the sun, the moon, the stars, Confucius the founder of the sect, the ancient patron of the silk manufacture; the first patron of agriculture, the ancient patron of medicine, the spirits of scholars and statesmen, the gods of heaven, earth, and the passing year, the four elements, the five principal mountains of China, the four seas, the highest hills, the largest rivers, military flags, banners, and trophies, the god of a thoroughfare through which an army must pass, the north pole, the queen goddess of heaven and earth, are the chief objects of worship.

Before going to war, the Emperor invariably offers up prayers and sacrifices to the Ruler of Heaven; and the following is the prayer of the Emperor Kang-

he, which is regarded by the followers of Confucius as a masterpiece of pious composition:—

"Sovereign Lord of Heaven, the supreme ruler, receive my homage, and grant protection to the humblest of thy subjects: with respectful confidence I invoke thy aid in this war, which I am compelled to wage. Thou hast heaped on me thy favors, and hast distinguished me by thy special protection. A people without number acknowledge thy power. I adore in silent devotion thy manifold kindness, but know not how to manifest the gratitude which I feel. The desire of my heart is to give to my people, and let even the stranger enjoy the blessings of peace; but our factious enemy has put a stop to this most cherished hope. Prostrate before thee, I implore thy succour, and in making this most humble prayer, I am animated with the hope of obtaining thy signal favor. My only wish is to procure a lasting peace throughout the immense regions over which thou hast set me."

As before remarked, when pestilence, famine, or drought threaten the Celestial Empire, then sacrifices and prayers are made to the Lord of Heaven, by the Emperor in person; and the following is a portion of the prayer offered by the late Emperor in 1802, when vegetation was nearly destroyed for want of rain:—

"Kneeling, a memorial is hereby presented to cause affairs to be heard. Oh, Imperial Heaven! were not my kingdom afflicted by extraordinary changes I would not dare to present extraordinary sacrifices. But this season the drought and want of refreshing moisture is most unusual; summer is

long past, but no rain has fallen; not only do agriculture and human beings feel the dire calamity, but also beasts and birds, insects, herbs and trees, almost cease to live. I, the Son of Heaven, am minister to the Lord of Heaven, and am placed over mankind, being responsible for keeping the world in order and tranquillizing the people. Although it is now impossible for me to eat or sleep with composure, although I am dried up with grief, and tremble from fear, still after all no genial or copious rains have fallen. Some days ago I fasted, and offered rich sacrifices to the gods of the earth and its produce, and had to be thankful for gathering clouds and slight showers, but not enough to make my heart glad. Looking up I consider that Heaven's heart is benevolence and love. The sole cause of this drought is the atrocity of my sins, which I repent of, with too little sincerity and devotion; hence, have I not been able to move Heaven's bowels of compassion, to send down genial showers. Having respectfully searched the records, I find that in the twenty-fourth year of Keen-lung, my imperial grandfather, the high, honorable, and pure Emperor, reverently performed a great *snow service*. I feel impelled by ten thousand considerations to look up and imitate the usage, and with trembling anxiety rashly to assail Heaven, and examine myself whether in sacrificial services I have been negligent or disrespectful; have pride and prodigality had a place in my heart, springing up there unobserved? have I become remiss in attending to the affairs of government; having neglected to attend to them with serious diligence and care, do I

deserve reprehension? Whether perfect equity has been attained in conferring rewards and inflicting punishments? whether, in raising mausoleums, and laying out gardens, I have distressed people or wasted property? whether in the appointment of officers I have failed to appoint fit and proper men, and thereby the acts of government have caused vexation to the people? whether punishments have been justly inflicted or not? whether the oppressed have found means of appeal? whether in persecuting heterodox sects the innocent have not been involved? whether, in the military operations on the western frontier, there may have been the horrors of human slaughter for the sake of imperial rewards? whether the efforts to exterminate the rebellious mountaineers, or to pacify them were properly conducted? To all these inquiries has my mind been anxiously directed. I ought to lay the plumb-line of conscience to my faults, strenuously endeavouring to correct what is wrong; still bearing in my memory, there are many faults which may not have occurred to me in my meditations.

"Prostrate, I beg Imperial Heaven to pardon my ignorant stupidity, and to grant me self-renovation; for myriads of innocent people are involved by me, a single man; my sins are so numerous it is difficult to escape from them. Summer is past, and autumn arrived—to wait longer is impossible. Knocking my head nine times on the ground, I pray Imperial Heaven to hasten and confer gracious deliverance, a speedy and divinely beneficial rain to save the people's lives; and in some degree redeem my ini-

quities. Oh, Imperial Heaven! observe these things —be gracious. I tremble with fear; with great reverence this memorial is presented."

By the above pharisaical prayer, it will be seen that the Emperor holds himself responsible for the acts of his subjects, whose father he is said to be; thus if the Emperor sins, the Confucian tenets inculcate that Heaven punishes the monarch, by sending pestilence and disease among his subjects; as being the way to enforce obedience from the father, by causing his children to suffer, and *vice versâ*.*

It is asserted by ancient authors, that some of the descendants of Noah penetrated into China in the first or second century after the deluge, laying the foundation of this vast and mighty empire, and instructed by tradition, worshipped the Almighty Ruler of the universe: this mode of worship was continued until the time of Confucius, when he founded the sect which now bears his name. The chief object of worship is TIEN, or the spirit that presides in heaven, because heaven is the most excellent work produced by the First Cause; they believe the Ruler of Heaven to be the principle of all matter, animate and inanimate, omniscient and almighty, who knows all thoughts and actions, and is ever watching over the universe, directing all nations, and suffering nought to take place contrary to his pleasure and will.

"TIEN (Confucius says, in the canonical book, entitled Chu-king) is a rewarder of virtue in mankind, supremely just, holy, without partiality, punishing wickedness in the most public manner, raising up and

* See Chapter on the Government of China.

casting down the emperors of the earth, according to his pleasure. Public calamities are the notices which the Ruler of Heaven gives for the reformation of manners, and these chastisements are tempered with mercy and goodness; the following are instances, after a dreadful storm had destroyed the harvest and numberless trees, in the next moon an illustrious man, who was innocent of the crimes imputed to him, was recalled from banishment, justified from slander, and re-established in his former dignity; then, when the impious Emperor had been struck dead by lightning for blasphemy, did not the drought cease, and refreshing showers descend to invigorate the parched-up earth?"

Mixed up with the pure worship of the Ruler of Heaven, is a mass of absurd sacrifices and worship, offered to inferior spirits, goddesses, and gods, who preside over rivers, mountains, seas, and cities; but the whole number of these spirits are dependent upon, and ruled by, TIEN,* or the Supreme Ruler of Heaven. The followers of Con-fou-tsze, or Confucius, are termed, by many authors, the Ju-kea-suists, or sect of Ju-kea-su.

Lao-kiun was contemporary with Con-fou-tsze, and the sect of Taou (or reason) was instituted by this philosopher: the works of Lao-kiun inculcate sound morality; such as avoiding honors, contempt for riches, and the happy state of the soul when the owner raises himself above terrestrial things, finding

* TIEN means, literally, Ruler or Master; the master of the house is the TIEN of the family; a governor, the TIEN of the province; the Emperor being the TIEN of the Celestial Empire and the inhabitants.

a reward in the consciousness of probity, and benefiting his fellow-man.* The precepts of moral conduct inculcated by Lao-kiun is like that of Epicurus, and the whole tenor of the Chinese philosopher's writings consists of the following maxims: vehement desires and passions disturb the peace and tranquillity of the soul, and the solicitude of every wise man should be, to pass his life free from care and uneasiness, and to attain this end, it was necessary never to reflect on the past, or to dive into the hidden secrets of futurity.

To give ourselves up to agitating cares, to follow the suggestions of ambition, avarice, gluttony, or thoughts for the future, is to labour for posterity, and this is madness to think of purchasing the happiness of others at the expense of *our own* ease and gratification. For repose and happiness our pursuits and pleasures should be moderate, and desires not too violent, because if the pursuit of happiness is accompanied with annoyance, distaste, or inquietude, it ceases to be enjoyment.

Whatever the followers of Lao-kiun, or Taouists, were originally, they have now degenerated into pro-

* The fabulous account of the birth of Lao-kiun is thus given in an ancient Chinese record:—The venerable Prince Lao-kiun existed before the creation, but was incarnate in the time of the Emperor Yang-kea, of the Shang dynasty (about 1410 years prior to the Christian era), when from the regions of eternal purity and reason, a subtle fluid descended from the superior principle of nature, and was transformed into a yellow substance, about the size of a pill; and which entering the mouth of a pure virgin caused her to conceive. In eighty-one years afterwards the child was born, and came into the world with snow-white hair, and was called the Venerable One: he lived and died; and the second appearance of Lao-kiun was in the time of Con-fou-tsze.

fessors of magic and enchantment; they also study alchemy, and profess to have discovered the philosopher's stone, or secret of making gold, and a liquid that renders those who imbibe it immortal.

What this sect mean by Taou, or reason, cannot clearly be defined, even by their priests; they say Taou, or reason, hath produced one, one has produced two, two have produced three, and three have produced all things: this is said in reference to the creation of the world. The tenets inculcated by the priests of Taou are, the practice of virtue, repression of animal passions, the insufficiency of wealth to procure happiness, and the fallacy of seeking after perfect bliss. The spirits of darkness and demons are worshipped, sacrifices being made to them of three descriptions of victims, which are a hog, a cock, and a fish; and the chief priest of this sect professes to have power over the gods and demons of the invisible world, and practises upon the superstitious fears of the votaries of Taou, by selling charms, which must be renewed annually; the belief in ghosts is also strongly rooted in their minds, and after the death of an individual, the services of a conclave of priests is required to drive forth the evil spirit, or ghost, from the house. In fact, the sect of Taou may be called the mystics of China, as they profess alchemy, the art of divination, and pretend to great knowledge.

The temples, or joss-houses, dedicated to the worship of Taou, are usually well-proportioned buildings, the interior of which are painted in gaudy colours, and decorated with tinsel; gorgeous lanterns are suspended from the roof, and lighted lamps burn in them

all day; the walls glitter with gold and silver paper, arranged in devices of all strange descriptions, according to Chinese ideas of taste and elegance, even to a European, the *coup d'œil* on entering a joss-house is pleasing at first: but a visitor to numerous joss-houses soon wearies of the sameness of these buildings, as when one temple has been seen, the whole belonging to the particular sect have been inspected, as all are alike in their internal arrangements and decorations.

The gods and deities of the Taouists are innumerable, and like their mandarins have their various grades, and as aldermanic proportions are the acme of beauty in man, according to Chinese ideas, joss number one is a perfect specimen of manly beauty, being always represented with a pendulous belly, of vast capacity; the wife and son of this number one joss are usually seated near him, the son ranking number two, and all three are clothed in silken, many-coloured, embroidered robes. The altars before the various josses are decorated according to their rank; thus, before the image of number one joss, in the wealthier temples, are placed massive silver candlesticks, the candles in which are kept ever burning; silver and porcelain vases, with other ornaments of the same material, filled with fruit; a profuse superabundance of artificial flowers are arranged about the altars, and some of these elegant decorations are made from the wing-feathers of a species of king-fisher, whose plumage is of most surpassing brilliance and beauty. Perfumed incense-rods or joss-sticks are continually giving forth odoriferous perfumes, as they are kept

perpetually burning before the idol, whose altar is thus tastefully set out.

The offerings presented to the josses by the people, are fish and fat pork, dressed in a variety of ways, rice boiled and unboiled, fruits, tea and sam-shoo; these edible offerings remain on the altar during the day, and in the evening are devoured by the priests with extreme gusto. With the exception of the silver candlesticks, similar decorations and appendages appear on the altar of Qui, or the spirit of evil; this god is represented as a huge hideous black monster, with horns, wings, hoofs, and tail, and is supposed to exercise a material influence over men and human affairs; and Qui is continually consulted about the destinies of the votaries and followers of Taou. Two hollow pieces of bamboo, called "sticks of fate," are always at hand, being laid on the altar appertaining to the demon, these instruments must be thrown three times (the true mystic number), before an answer can be obtained to the question which has been propounded to the demon through the officiating priest; and the answer, or omen of good and evil, depends upon the position, which the sticks of fate, may twice happen to assume when falling. The priest who throws the sticks of fate invariably receives a fee from each inquirer, and upon the amount of this gratuity, frequently depends the answer given to the *inquisitive* worshipper of the spirit of evil, or of *Qui*. We were highly amused at this piece of information, which was imparted to us by an old priest, who officiated at a temple in the interior, the old man said that when his fee was good, the devotees had a favourable

reply to their inquiries; when the gratuity was bad, the answer was the same and unfavourable, and showed us how, by sleight-of-hand, a favourable or unfavourable inquiry might be secured. Under his direction, we made our first essay with the magical sticks, and found the information quite correct as to the practicability of cheating with the sticks of fate.

Flags, with inscriptions recording the cure of diseases, were suspended round about the joss-house, whilst paper effigies reposed upon the altar, which the old priest assured us were the votive offerings of those whose prayers had been granted by Qui; or had prospered in their undertakings after consulting the sticks of fate; we asked him how this coincided with his own statement, his answer was a grin, and an assurance "that it was so." Such offerings as those above described, prevailed amongst the ancient pagans, and are perpetuated, with many other heathen and absurd rites, in the Romish as well as in the Chinese modes of worship: some of these usages, it is asserted by European authors, were borrowed or learned from the Jesuits who visited China many centuries ago; but this is peremptorily denied by the natives; who declare that they can trace back to the remotest ages, the whole of the present observances and rites of their three religious sects; and we believe the latter assertion to be the correct one; as both Confucius and Lao-kiun, in their writings, have stated the various modes of worship and ceremonies which are to be observed by their followers.

We were fortunate in being eye-witnesses to the following ceremonies, which were enacted by Taouists

(if it can be called good fortune, to be a witness of such absurdities, performed in the name and in honor of heathen gods):—Riding in the neighbourhood of Victoria, accompanied by friends, our attention was attracted by a Chinese family who were dancing, or rather jumping, around a long bamboo pole, which was placed in the middle of a paddy field; on the summit of the pole a cock was tied by the leg, and beneath the bird were hung the garments of an agricultural laborer having the legs and arms of the trousers and jacket distended by pieces of bamboo. At the foot of the pole a fire was kindled, into which the father of the family threw tinsel dollars, and pieces of paper cut into the forms of animals, and the whole family, at intervals, uttered in chorus the most hideous cries: one of the sons played a running accompaniment on a gong, while the father occasionally struck the cock with a rod, to keep the bird fluttering in mid air, as it tried to escape: the remainder of the family hopping about and around the pole, uttering loud cries and yells. We ascertained that this was an incantic offering to the spirit of evil—Qui; the father of the family and cultivator of the paddy field, promising the demon a new suit of clothes, and to sacrifice a cock in his honor, if the crop of paddy then planted should prove more plentiful than the last one.

The other heathen ceremony alluded to was a religious water procession; which was one of the high rites and observances of the sect of Taou, being one joss going by night to visit the principal, or number one joss, of another temple, belonging to the same sect. The boat in which joss was conveyed, was bedecked

with flags, streamers, lanterns, and garlands of flowers; lighted lamps arranged in festoons and fantastic forms ornamented the exterior, and were twined around the masts: in the cabin a variety of eatables, silver candlesticks, ornaments, fruits, and flowers were placed upon a long table, at the head of which the idol was seated, supported on either side by a priest, who was habited in silken robes; whilst other priests sat around the festive board; musicians and singers enlivening the party with most inharmonious sounds, and tuneful discord. This vessel was followed and surrounded by numberless small boats, illuminated with coloured lanterns, these lesser craft being filled with those belonging to the sect who joined in this religious observance. Upon reaching the shore where the temple of the other joss stood, the visited idol was seen seated at the door, surrounded by priests, and sacrificial attendants, awaiting the visitor's arrival; who was borne in the arms of the two chief priests, the remainder of the priesthood following, carrying the viands and ornaments which had been on the table.

The priests of the visitor presented the edibles and ornaments to their brethren in waiting and idolatry, by whom the various articles were graciously received, and carried into their own temples. After this ceremony, the priests of both temples took up their respective josses, and like children playing with dolls, caused the idols to salute, or koo-tow to each other, in a most unbecoming and ludicrous manner, each figure bobbing and ducking simultaneously; this affair, which was a lengthy one, being terminated, the visitors, joss, and priests, retired in the same order in

which they had arrived, the musicians appearing to redouble their efforts to produce discordant sounds and noises; the visited joss returning the compliment of the visit in all due form on the following evening.

Painful as it was for a Christian to witness the procession of joss, it was still more painful to witness and behold a superstitious procession at Macao, got up by those who bear the name of our blessed Saviour, we allude to the Roman Catholic procession of saints, angels, and devils, named in a previous chapter.

The priests of Taou are vowed to celibacy, and although they do not marry, break their vow of chastity continually, as even amongst the Chinese there is no class so immoral as the priests of Taou and Buddha, they lead a life of the greatest indolence and sensuality, never working for their livelihood, as they are supported by the donations of the charitable, or from the endowments bestowed upon their temples by the Emperor, or wealthy individuals; thus their lives are passed in luxurious ease.

The worship of Foo, or Buddha, was introduced into China about sixty years after the Christian era, by the Emperor Ming-ti, of the Han dynasty. This potentate is said to have dreamed that the Most Holy was to be found in a certain part of India; immediately ambassadors were sent by the Emperor into India to discover the saint, and to find out the doctrines which he inculcated. The ambassadors returned to China with the idol Foo, or Buddha, and numberless writings or books which were filled with the precepts, doctrines, and lives of the god. In what part of India the Chinese ambassadors found

the god Buddha, it is impossible to determine, and no records or writings have ever yet been discovered in any part of the globe, by which the origin of Buddhism could be traced with any degree of certainty; Buddha has appeared in this world many millions of times, under various forms, and his disciples assert the last time that the god appeared in this world was before the Christian era, when he descended from his celestial mansion, and entered the womb of Maha Maya, or Maha-yo-diva, the queen of Sodo-den, king of Magadhi, which country was situated in the north of Hindostan.* The Chinese call the part of India where Buddha was last born Ching-tien-choo, saying that his mother was queen of the monarch that governed that part of the world, and that during the pregnancy of Maha Maya, she constantly dreamed that she had swallowed a white elephant, and hence arises the value placed upon elephants of that colour by the followers of Buddha.

As we are writing solely of the Buddhaical belief, doctrines, and precepts, entertained by the Chinese, we shall confine ourselves to the statements made by that nation concerning the god Buddha; we have narrated the account of the god's conception, and now proceed to his birth; as soon as the child was born, he stood upright, and walked forward ten paces, pointing with one hand towards heaven, with the other towards the earth, uttering in a loud distinct voice, "There is none save myself, in the heavens or on the earth that ought to be adored." The child-

* The Buddhists of Ceylon differ slightly in their account of Buddha's birth; but all accounts of the god's birth, life, and death are mere fables.

hood of the god was passed in study, and his learning surpassed that of the oldest sages and most profound philosophers; at seventeen, he married a wife, and brought home, to bear her company, two concubines; one son was born to him, who was called Mo-keou-lo, but whether the child lived or died the traditions do not tell; before the god was twenty years of age, he forsook the world, leaving his family to retire into a solitary place to study under four of the most celebrated philosophers. At thirty years of age, he had learned and gained the knowledge of the whole universe; in short, he then became the god Buddha;* followers flocked to him from all parts of the empire, and at one period, it is positively affirmed, that the number of disciples or bonzes in daily attendance upon Buddha exceeded eighty thousand. Until Buddha was seventy years of age his fame increased, the doctrines he promulgated gaining strength; when he had arrived at the age mentioned, he was seized with illness, and knowing that his spirit was about to leave the body it then occupied, called his disciples around him, to unfold the great mystery of his doctrine to them. "Know, then," said Buddha, "that the principle of all things is emptiness and nothing; from nothing all things proceeded, and into nothing all will return, and this is the end of all our hopes." Buddha then desired his disciples to leave him, and all save ten quitted his presence, the god ordering his favourite disciple, Mao-kia-ye to propagate his doctrines, and to write his lives (which the favoured one did, assisted by the remaining nine disciples, and their

* Buddha is taken from the word Budii, which signifies *wisdom*.

united labours produced five thousand volumes); immediately after delivering these exhortations, the god died.

The principal and fundamental doctrines of Buddhism in China (and in all countries where Buddhaical doctrines are believed) is, that all things originated in nothing, and will in course of time, return to nothing, and there are several heavens or places of bliss, but the summit of bliss will be total annihilation and complete nonentity, or being absorbed into space, will be the reward of all virtuous men, after undergoing various transmigrations.

The doctrine of transmigration of souls is firmly believed by all Buddhists, who affirm that Buddha was born millions of times, and that his soul had successively passed into the bodies of men, animals, and reptiles; and that as a man conducts himself in this world, so will he become in his next stage of existence, a person of consequence, animal, or reptile, of greater or less bodily capabilities.

Père le Comte relates the following amusing anecdotes, which are connected with this doctrine; the Jesuit states, that when living in the province of Chen-si he was sent for, to baptize a native who was very ill, and very old. Upon entering the sick man's apartment, the Father inquired what motive had induced the man to wish to become a member of the Romish church. The Chinaman replied that as he had enjoyed a pension from the Emperor, the bonzes, or priests of Buddha (to which sect he belonged) assured him that as soon as he was dead, his soul would enter the body of a post-horse, whose duty it would be to

carry despatches from one end of the kingdom to the other; and as he had enjoyed the Emperor's bounty, they exhorted him to perform his duty well, not to stumble, nor start, nor bite anybody, to travel well, to eat little, being docile and patient; and that if he performed his business well, and was a good horse, in his next stage of existence he would be a mandarin of the second button. "I own, Father," said the sick and dying man, that the thought of being a horse makes me tremble, I dream of it every night, and sometimes I believe that I am harnessed, and the rider whipping me on my journey; I then awake in a great sweat, trembling with alarm and concern, not being quite sure whether I am a horse or a man; if I suffer all this now, what will become of me when I am a horse in reality? This then, Father, is the resolution I have come to, folks say that those of your religion are not subject to these miseries, that men continue to be men, and shall be the same in the next world as they are in this; therefore, I beseech you, receive me among your people and into the bosom of a church; do not turn a deaf ear to my entreaty. Why are you silent? —I tremble with fear. My heart misgives me; for I begin to think that men may, with you, be also turned into beasts of burthen after their death." Père le Comte goes on to say that he quieted the poor Buddhist's alarm, and received him into the Romish church.

The other anecdote is so absurdly ridiculous, that, we shall quote, *verbatim et seriatim*, Père le Comte, lest we be accused of exaggeration. After stating that the priests impose upon the people in every way,

he says, "Two of these bonzes one day perceived in the court of a rich peasant, two or three large ducks, prostrated themselves before the door, and began to sigh and weep bitterly; the good woman who perceived them from her chamber, came out to learn the cause of their grief. We know, said they, that the souls of our fathers have passed into the bodies of these creatures, and the fear that we are under that you should kill them, will certainly make us to die with grief. I own, said the woman, that we were determined to sell or kill them, but since they are your parents, I promise to keep them. This was not what the bonzes wanted, and therefore, they added, perhaps your husband will not be so charitable as yourself, and you may rest assured that it will be fatal to us if any accident happen to them. In short, after a great deal of discourse, the good woman was so moved that she gave them the ducks to take care of, which they took very respectfully after twenty several prostrations, and the self-same evening made a feast of them for their little society."

The deities worshipped are the three precious Buddhas—the past, present, and future—the god of wealth, the goddesses of mercy, small pox, pregnant and barren women. The commandments of Buddha (to the bonzes especially) were five:—1st, take not life from bird, beast, or reptile, or the human species; 2ndly, steal not; 3rdly, tell no lies, or use subterfuges in conversation; 4thly, lead a life of celibacy and chastity; 5thly, drink no wine or intoxicating liquids.

The sins for which punishment will be inflicted in one of the hells of the Buddhist, are in number, ten,

and consist of the following crimes—adultery, theft, lying, coveting, following the doctrine of false gods, slander, malice, creating discord, envy, and using offensive or abusive language, to excite another's wrath.

Mixed up with the doctrines inculcated by Buddha, are some of the precepts or observances of the sect of Con-fou-tsze, such as propitiating the manes of ancestors, and worshipping, annually, at their tombs.

Many of their notions concerning a future state are absurd and obscure, the rewards and punishments of the next world being regulated according to the sins or virtues of an individual, as well as the description of body into which the soul will pass; thus, a learned man will be a lynx; a cruel man, a tiger; a brave man, a dragon; a lascivious man, an ape; a mean man, a reptile, and so on.

The followers of Buddha have some extraordinary ideas connected with their wants in the other world (we allude to the Chinese only), as they believe that after their departure from their present state of being they will stand in need of the same goods, accommodations, and alliances, they here enjoy. According to this superstitious belief, these wants may be supplied by burning pieces of paper, which represent money, eatables, animals, servants, wives, &c., for the benefit and use of the departed; affirming and supposing that these papers, by passing through the fire, become the realities they represent, and are used by the departed in their new state of being or existence. These puppets of coloured paper portray with great fidelity the various articles and goods they would fain convey to

their deceased friends; dollars and sycee silver are cut out in tinsel-paper; the viands and various articles which cannot be thus depicted, or shaped out by art, are written on separate pieces of paper, which also become the articles named. Connected with this paper superstition, is the following incident, of which we were an eye-witness:—We observed a boatwoman in Hong-Kong throwing into a fire, which was kindled near a grave, several pieces of paper, cut and painted to represent Chinese women; the woman fanned the flame with her hat, uttering (or giving tongue) to most ear-piercing yells; her countenance, notwithstanding her shrieks, remained unmoved, presenting an appearance of complete indifference—we might almost say vacancy. For a considerable time we watched the woman; during the whole period she both fanned the flame and continued her yells with undiminished energy and vigour. When inquiring the cause of this, to us, strange proceeding, we learned that it was the anniversary of the husband's death, and the woman was burning paper wives, or concubines, to propitiate the manes of her deceased partner, in order to induce him to send her another husband. Their belief about marriage is also most extraordinary; they say that all those who marry have been either united in another state of existence, or that they were bitter enemies, and that the spirit of both has never rested until they discovered the person they most hated, and married that person for the sole gratification of tormenting them.

The temples are decorated with effigies of the various gods and goddesses; the altars before them being

bedecked with joss-sticks, artificial flowers, and ornaments. On these altars are also placed all descriptions of edible offerings, which are consumed by the priests at the close of the day.

A large iron or bronze cauldron is placed on one side of the temple, in which the paper-offerings are burnt; on the opposite one is a huge bell and gong, which are sounded when a worshipper of rank and importance comes to the temple, to announce the fact to the god. The chief temple of Buddha is at Honan, near Canton; in this edifice is placed the three images of the Buddhas—the past, the present, and the future; the statues are colossal, being richly gilt, and elaborately carved.

The sacred swine are also kept here (fit emblems of the immoral, sensual priesthood), and are fed until they reach an incredible degree of obesity; these creatures are never killed, but are allowed to live the natural term of their lives, and when they die, their obsequies are performed with the greatest solemnity. The domiciles of these pigs are never cleansed, filth accumulates until it reaches their backs, and no wallowing swine can be happier than these.

The mode of worship consists in offering up prayers in the Sanscrit or Pauli language (which is not understood by the ignorant priests), repeating the name of Buddha many thousand times; and the devotee who can repeat O-me-tu-Foo four hundred thousand times will speedily be favoured with a personal interview from the god. A devout Buddhist is assured that all the gods and goddesses will protect him from harm; that the spirit of evil shall have no power over him;

that Buddha will not allow a faithful worshipper to commit murder; and that the last word or sentence he shall utter before death shall be the god's name.

We were especially struck by the similitude of the mode of worship adopted by the Chinese Buddhists and that of the Romish Church; the Chinese and Romish priests alike read the service in a language unknown to the people; and to pursue the similitude, the priests walk up and down before the altar, numbling over the service with great rapidity, using many bowings and genuflexions, ringing a hand-bell at stated intervals.

The priests, or bonzes, are a dissolute, depraved, ignorant set; and although the priesthood have not a hierarchy, still they have their superiors, or abbots, called Taho-chang, or the great bonzes. To the chief temples of Buddha are attached monasteries, where the priests or monks reside, being supported in laziness by the contributions of the charitable, or from the endowments of the temple; the abbots are elected every three years, and the number of priests who lead a monastic life is stated to be about two thousand five hundred, but there are numberless priests, who are not monks, residing away from the temples. These priests purchase boys of seven or eight years of age, and instruct them in the mysteries of Buddhism (and all descriptions of vice), admitting them into their fraternity when they have attained manhood. The nunneries connected with Buddhism are numerous, and are dedicated to the goddess of mercy; the number of nuns attached to these dwellings of infamy exceeds one thousand, and are under the control of abbesses, who are

elected triennially. Any female can become a nun, or bonzesse, be her age or calling what it may; and female children are purchased from their parents to fill up the vacancies which are constantly occurring from the bonzesses becoming wearied of their profession. The promised reward to those who become nuns is, that after death they shall become absorbed into the god Buddha, provided they preserve their chastity, visit the sick and needy, live on vegetables, and be abstemious in their diet. The dress of the nuns is the same as that of the Buddhist priests, namely, a long black robe—their head, also, is entirely shaven; consequently, in the street, it is almost impossible to distinguish the bonze from the bonzesse.

Religious services are performed by the sisterhood morning and evening; the rites consisting of the repetition of prayers in the Pali or Sanscrit language, which to them is an unknown tongue, and the bonzesses are supported by donations and endowments.

The temples or joss-houses appertaining to the followers of Taou and Buddha are rarely cleansed, and the Chinese not being remarkable for cleanliness, the accumulation of filth and dirt can easily be imagined, especially as mendicants are permitted to reside in the outer portions of the buildings, where they cook their food and sleep.

We have now briefly noticed the three religious sects of China, and regret deeply to be compelled to say that the most learned men disbelieve in a future state, and that all classes appear to be imbued with little or no religious feelings; laughing at their priests, and entering the various temples to worship

their deities with the greatest indifference. Although the sacred books, both of Con-fou-tsze and Lao-kiun, consist of moral lessons, and inculcate the practice of virtue, the followers of both set their lessons at nought, by the vicious tenor of their lives, as every species of vice is indulged in and practised daily.

The moral writings of Con-fou-tsze, the greatest philosopher, and most revered sage, are quoted by all ranks, yet immorality never reached a greater height in any portion of the created world, than it has done in China; for revelation has never shone upon the land, nor applied its healing virtue to correct the sin and corruption of human nature.

There is a settlement of Jews in China, who call themselves Tiaw-kin Kian, or the sect which plucks out the sinew, which were discovered by the missionaries, who state that the tribe of Israel have a synagogue, keep themselves perfectly distinct from the other inhabitants of the villages, intermarrying among themselves: most of the ceremonies of the ancient Jews were observed, and tradition states that the first Jew appeared in China two hundred years before the Christian era; but it is an authenticated fact, that many Jews have held official appointments, both as ministers of state, and governors of provinces, centuries ago.

The earliest record which can be relied upon, is that of an Arabian merchant, who in 877, mentions the Jews that traded with him in China. In the twelfth century, the Rabbi Benjamin of Toleda visited the East, to discover some of the scattered children of Israel; and the learned Rabbi states, that he found

Jews in China, Thibet, and Persia. The Jesuit Ricci, whilst resident at Pekin in 1610, states that there were ten families of Jews residing in Keang-foo, and they had in their possession a copy of the Pentateuch, which had been handed down from generation to generation for six centuries; therefore, from the whole of these statements, it may fairly be concluded, that for many ages Jews have been inhabitants of China.

Mahomet has numerous followers in China, and there is a mosque in Canton, where the rites of the Mahomedan faith are performed; at one period the number of Mahomedans increased so rapidly, as to call forth the attention of the Chinese government; when it was ascertained, that the followers of this faith bought children from their parents for the purpose of training them in the principles of Mahomedanism.

CHAPTER IX.

Worshipping at the Tombs—Tombs and sepulchres—Extraordinary tomb at Sung-kiang-foo—Coffins—Funeral ceremonies—Rites in the Hall of Ancestors—Time of mourning fixed by the laws of the Empire—Tradition of Ven-kong—Mourning colour—Funeral of Ta-yang-ze, the Emperor's eldest brother.

THE worship of the manes of ancestors is inculcated by Confucius, and the followers of Foo adopt the same practice, spring and autumn are the graves of the departed visited, offerings of various descriptions are made; wine or sam-shoo is poured upon the ground, and prayers are addressed, to propitiate the ghosts of the departed: occasionally this rite is performed by deputy, and a man may be seen with basins of rice, fish, and meat, going from grave to grave, leaving the edibles at the tombs of those for whom the savoury messes were destined. All ranks pay this tribute of respect to the dead; and at the latter end of last year, 1848, the *Pekin Gazette* announced that Taou-kwang, the Emperor, was going to worship at the tombs of his ancestors, observing all the great solemnities, and a large retinue was to accompany him: in a few days the same official organ stated, that the Emperor had changed his determination, as he had ordered his ministers of state

to set off for the tombs without him; thus performing the ancestral worship by proxy.

The tribute offered to the memory of departed sages and philosophers is rather imposing, and is an annual service. A priest, from an elevated position in the court-yard of the temple, descants in a species of recitative upon the learning and piety of the defunct philosophers, and the benefit their writings have conferred upon their fellow-men, advising all present to follow their example, and become learned and virtuous, with all possible speed. An altar is laid out with bowls filled with savoury edibles, fruits, and flowers; on either side is a lamb and a pig, which are sacrificed in honor of the departed sages; some of the blood of these animals being caught in a bowl, which at certain parts of the service is sprinkled on the ground; the carcasses of the victims are decorated with flowers, and at the conclusion of the service are cut up and distributed among the priests.

The tombs or sepulchres are always built outside the city walls, and usually upon a hill, which is planted with cypress and pine trees; the shape of the sepulchre varies in different provinces, but the generality are in the form of a horse-shoe or pyramid, which is coloured or whitened, on this is written the family name of the deceased.

The indigent are compelled to be content with covering the coffin with earth, which is made into a pyramidical form, between five and six feet in height, on which they plant flowers, and a species of white feathery grass.

The tombs of the mandarins and wealthy are fre-

quently splendid, much elaborate carving being bestowed upon them; the coffin is first put into a vault, over which earth is piled to the height of twelve or fourteen feet, and nine or ten in diameter, this mass is shaped into a regular *hat-like* form, and is plastered over with a mixture, which renders the earth impervious to rain. Around this are planted trees, in pairs: first, two cypress-trees, then two pine-trees, then two cypress-trees, continuing the same round the tomb.* Near the sepulchre is placed a long table or stand, made of stone or marble, and on this are placed candlesticks, and jars to burn the joss-sticks, or incense in, on either side of the table, are placed figures in pairs, of men and animals, whose attitudes and expressions of their countenances betoken grief.

The finest tomb of this description is situated near Sung-kiang-foo, and was erected to the memory of a mandarin of high rank, the site selected is peculiarly picturesque, the tomb being placed half-way up a well-wooded hill, to which access was obtained by a wide flight of stone steps. On either side of the steps were placed stone figures, most beautifully sculptured, these represented two bonzes of gigantic stature, two horses completely caparisoned for riding, two sheep, two dogs, and two cats: the effect of this extraordinary memento, placed in this picturesque spot, produces a most overpowering sensation of awe upon the mind of the beholder. Near Ning-po, a similar tomb is to be seen, but the figures are materially smaller, and not so well executed, neither are the

* Strange that among the heathen Chinese, as well as among Christians, the cypress tree should be the emblem of grief and woe.

natural beauties of the surrounding scenery to be compared to the sublime prospect of the hill at Sung-kiang-foo.

Although the laws of China prohibit the burial of the dead within the walls of the cities, towns, and villages (would that our legislature would evince the same thought for the health and comfort of British subjects), they permit them to keep the coffins in which are deposited the dead bodies, in their domiciles, or above ground, for as long a time as they may deem proper, and to transport, or carry these receptacles with their occupants, from place to place, or from province to province. A son would incur everlasting disgrace were his parents to die away from their native province, and he suffered them to be interred where they died, instead of causing their remains to be laid in the tomb of their ancestors. These coffins are forbidden while on their journey from one province to another, to be carried through the cities, the bearers being compelled to convey them outside the walls, unless an especial order to the contrary effect is obtained from the Emperor. The coffins being made of thick planks, and the joints being most carefully cemented, not the slightest unpleasant smell or effluvia is perceptible during the process of decay which the body must undergo.

We now purpose describing the funeral ceremonies which are observed upon the decease of the mandarins and wealthy; as soon as the family are convinced that all consciousness has ceased, and life has departed the dead body is arrayed in robes of state, or in most costly apparel; ablutions are not performed, nor any

unnecessary handling of the body suffered.* We have previously remarked upon the custom of purchasing the coffin during the lifetime of the intended occupant, consequently the last domicile is in readiness to receive the destined tenant. The planks of which many coffins are composed exceed six or eight inches in thickness, and are coated over internally with a description of pitch, or cement; externally they are either painted, lacquered, gilded, or carved, the joinings of the coffin being most carefully rendered air-tight. An embroidered pillow is placed under the head, cotton and lime being also strewed in the coffin; when the body is lifted in, pledgets of cotton are put in the vacant spaces, to maintain the body in one position. For seven days the nearest male relatives of the deceased sit around the coffin, on mats made from the coarsest reeds, during which period they abstain from meat and wine, the coffin being placed in the principal room, or hall of ancestors, covered with white stuff,† before a table or altar, on which is placed an effigy of the deceased, or a tablet of carved wood, on which the name is inscribed, either being surrounded with lighted joss-sticks, ornamental de-

* Again in this instance we might with advantage follow the Chinese example: what can be more revolting to the feelings of survivors than the washing and *laying out*, as it is termed, of the dead,—their persons to be gazed at, and remarked upon, by those who perform this office? The mother, wife, father, husband, daughter, or son, to be turned about by strangers—with careless indifference—is a most painful reflection to those who have been bereaved of a loved and respected relative. Why not leave them in the same state they were in when the spirit fled, merely throwing a large wrapper over them, to conceal the beloved form from the inquisitive eye of those who are to lift them into the coffin?

† White and violet are the mourning colours of China.

vices, and jars filled with flowers. A curtain is drawn across a portion of the apartment, behind which are the female members of the family, who give utterance at intervals to moans and cries of grief.

The various relations and friends who pay this visit of condolence, are received by the eldest son or the head of the family; the visitors prostrating themselves before the coffin, or koo-towing (while the son or head of the family gives vent to sighs and groans), and placing wax-candles and lighted joss-sticks on the table or altar. When this ceremony is over, the visitors are ushered into a distant apartment, to partake of fruits, sweetmeats, and tea. As soon as the day of the funeral is fixed upon, due notice is given to all the relations, friends, and connections of the family, as all connected with the deceased deem it an imperative duty to attend the funereal obsequies. The funeral procession is preceded by attendants bearing gigantic figures of slaves, animals, flags on which the name, dignities, and good qualities of the deceased are set forth, silken lanterns, lighted incense in brazen pans, and musicians playing upon the gong, and wind instruments.

Frequently the picture of the deceased is borne upon a long staff, with silken streamers on either side, on which are inscribed, in golden letters, his name and official appointments; this invariably precedes the coffin, which is placed in a ponderous sort of bier, over which is a canopy of violet-coloured silk, ornamented with tufts, or bunches of white silk; this massive machine, being carried by an immense number of men, who support the body of the bier on

bamboo poles; and frequently sixty or seventy men are employed to carry the corps of a mandarin, or wealthy man to the grave. The eldest son walks at the head of the mourners, next the bier, then follow the remaining sons, grandchildren, and male relatives of the family, all clad in a species of loose sackcloth; (leaning upon staves), with heads bowed down, as if they were overwhelmed with grief. The female members of the family, clad in coarse white cloth, follow in sedan-chairs, which also are covered with sackcloth; the servants, slaves, and hired mourners, bringing up the rear, who fill the air with their cries and shrieks. When the procession arrives at the burial-place, the coffin is deposited in the sepulchre, offerings being made of wine, tea, fruits, and gilt paper, to the ghost of the departed; the relations and friends prostrating themselves before the tomb, knocking their foreheads upon the earth. Temporary buildings or rooms are erected near the sepulchre, in which tables are spread with various kinds of refreshments, for the use of the relations and friends; but the children of the departed neither speak, eat, nor drink, whilst they remain near the sepulchre. As soon as the repast is ended, the procession returns in the same order as before.

We opened this chapter, with describing the worship at the tombs, we will now state the rites that are observed in the hall of ancestors. On the anniversary of the death of the deceased during the period of mourning, the relations and near connections assemble in the hall of ancestors, prostrating themselves before the altar, on which food is placed (and a tablet

whereon the name of the deceased is inscribed), burning paper offerings, intended to represent money, wives, edibles, and servants, for the use of the departed. The Chinese believe that the spirit of the departed hovers around the tablet on which their name is inscribed, and is regaled with the effluvia of the incense and viands.

One day in the year is set apart for worshipping the manes of all deceased ancestors; then every relative of the family has a right to attend, there being for that day no distinction of rank; age alone taking precedence, and although the eldest may be the humblest, he offers the first sacrifice in honor of departed ancestors. As mandarins and official men are chosen from all classes, and frequently scholars have attained high literary rank who have belonged to the poor and lower orders, the amalgamation of ranks in the hall of ancestors, on the day of general mourning, is most extraordinary. In the Hall of Ancestors is an altar, above which are hung tablets, on which are written the names, ages, and dates of the decease, of the various members of the family; the names of the most learned and eminent being inscribed on separate tablets, the altar is decorated with flowers, ornaments of all kinds, and burning joss-sticks; a feast is spread, and consumed by the guests, a portion of each viand being first burnt for the use of the departed ancestors, with proper offerings of all kinds, as previously described.

The middle classes and poor, who have not an apartment solely devoted to their ancestors, write the names of their forefathers upon coloured paper,

suspending the inscriptions in the most conspicuous part of the house.

The period of mourning is fixed by the laws of China, and when the Emperor or his mother dies, a solemn mourning is ordered, the tribunals are closed, and no business of either a public or private character is allowed to be transacted throughout the empire for many days; the ministers of state, officers holding appointments about the palace, and mandarins, pass days without eating, sleeping, or changing their apparel.

The time of mourning for parents is ordered to last for three years, during which period a man cannot accept, or hold any official appointment; therefore, if the parents of a minister, or viceroy of a province, die, no matter how lowly their rank, the son is compelled by the laws of China to resign his post, until the expiration of the time of mourning; unless the Emperor orders him to retain his office; and, as filial duty is strongly inculcated, and enforced by the Government of the Empire, the monarch rarely permits, or orders a mandarin to reassume the reins of office before three years have elapsed.

The three years was fixed upon by an ancient Ruler of the Celestial Empire, who gave as a reason for naming this specific time to be passed in mourning for parents, that for the first three years of a child's existence, the parents' attention is constantly required, to preserve the child from harm. Tradition states, that when this prince, Ven-kong, was driven from his dominions by the violence of his stepmother, he heard of his father's death; and the people immediately placed soldiers, arms, and money at his

disposal, to enable him to take possession of the throne which his wicked stepmother had usurped; the filial duty and piety of Ven-kong would not allow him to accede to the people's request; and he returned the following answer: "That being as it were a dead man for the next three years, he intended to pass them in solitude and retirement, mourning for his lost parent, and had regard for nought save virtue and filial piety, that he chose rather to lose his kingdom than to fail in these last duties of piety, that would not permit him to take up arms at a time destined to grief, and the funeral honors that he owed to the memory of his father."

The time prescribed for mourning for other relations, is in accordance with their degrees of affinity; the periods being shorter than the time allowed for mourning for parents.

The mourning colour and texture of the material never varies, the prince and the peasant being clad alike; the first is white, the last coarse; cap, jacket robe, trousers, shoes, boots, and the cord which is plaited into the hair, all being white; the covers of the chairs and couches, in the abodes of the wealthy, also being of the same colour and material. For the first month of mourning for a parent, some wear a long robe, made of red cloth, of exceedingly coarse texture; this dress is confined round the waist by a hempen cord, and a peculiar cap or head-dress of the same colour is also worn. Many sons, who venerate and respect their fathers, will keep their bodies in the hall of ancestors during the three years of mourning; and this act of filial piety is looked upon as the greatest

tribute of affection which a son can pay to a deceased parent.

We shall conclude this chapter with the following interesting account, of the funeral of one of the royal family of the Celestial Empire, which we extract from Père du Halde, vol. ii. page 229:—

"The ceremonies observed at the obsequies of the great have something very magnificent; one may judge of them by those which were performed at the death of Ta-yang-ze, the eldest brother of the late Emperor Kang-he, at which some of the missionaries were obliged to assist; the procession began with the band of trumpeters and musicians, after which they marched two and two in the following order: ten mace-bearers, whose maces were of gilt copper, four umbrellas, and four canopies of cloth and gold; six unloaded camels with sable skins hanging at their necks; six camels loaded with tents and hunting equipages, covered with great red housings which dragged upon the ground; six hunting dogs led in a leash; fourteen horses unsaddled, with yellow bridles, and sable skins hanging down; six other horses carrying magnificent chests full of habits that were to be burned; six horses with embroidered saddles, gilt stirrups, &c.; fifteen gentlemen carrying bows, arrows, quivers, &c.; eight men carrying in their hands a girdle after the Tartarian fashion, from whence hung purses filled with pearls; ten men carrying in their hands caps proper for all seasons, an open chair like to that in which the Emperor is carried; another chair with yellow cushions, the two sons of the deceased supported by eunuchs, seeming to weep. The coffin with a great

yellow canopy, carried by eighty men, clothed in green with red plumes in their caps; the Agoes in companies surrounded by their servants; the Beguloes and other princes; two *other coffins containing two concubines who were hanged,* that *they might serve the prince in the other world as they had served him in this;* the grandees of the Empire, the cliairs of the deceased prince's wife, and the princesses, his relations, a multitude of people, and bonzes closed the procession.

"The eight banners, with all the mandarins, superior and inferior, had gone before, and ranged themselves in order of battle, to receive the body at the entrance of the garden, where it was to be deposited till the tomb of the prince was built. About sixteen thousand people were reckoned to attend this ceremony."

CHAPTER X.

Christianity when introduced into China—Ancient monument, bearing date 781—Inscription—Nestorians—Bishops or Patriarchs—Progress of Christianity—Emissaries from the Pope sent in 1246—Build a church—Monte Corvino translates a portion of the Scriptures into the Mongolian tongue—1565, many Jesuits in China—Ricci converts the Mandarin Seu and his daughter—Build churches at Nan-kin and Foo-chow-foo—Ricci received at the Court of Pekin—1611, Ricci dies at Pekin—His character—Edict promulgated in 1627—Death of Seu —1645, Schaal commanded by the Emperor to correct the Calendar—Schaal appointed tutor to the young Emperor, Kang-he—Assassinated in 1669—Verbeist taken into favour by Kang-he—Honors paid to him —1669, French Jesuits arrive in China—Epistle from Louis the Fourteenth to the Emperor Kang-he—1692, Edict of Toleration—Romish Church built at Pekin—Worship performed there in 1702—De Tournon sent as Legate to China by Pope Clement in 1704—Religious differences among the various fraternities of Roman Catholics—1710, De Tournon made a Cardinal—His death—1715, Mezzabarba sent as Legate by the Pope—Missionary conduct in China—Ripa's account—1721, the Emperor's resolve—1724, Edict of the Emperor Yung-ching —1732, Father Kagler appointed President of the Astronomical board —1736, Persecution commenced under Keen-lung—1747, Bishop Sanz and others put to death—1784, Priests seized at Huk-wang—1811, Chinese priest apprehended—Missionaries put to death—None allowed at the Court of Pekin—1820, Sir A. Ljungstedt's account of the number of Roman Catholics—Account given by L'Annales de la Foi —Bishoprics and Apostolic vicariates—Missionaries of the present day —Colonial chaplain—Bishop of Hong-Kong—Members of missionary societies in China—Edict issued in March 1846, granting privileges to the Roman Catholics—Secret societies of China—Local ordinance—

Chinese document found at Macao—Their origin and progress up to this period—Our compredore—The tendency of the conduct of professing Christians, upon the Chinese, religiously and morally.

FROM ancient records, it appears that Christianity was introduced into the Celestial Empire in the seventh century, about the year 635 of the Christian era, during the reign of Tait-sung, the second Emperor of the dynasty of Tang. Chinese records state, that many ambassadors came from foreign countries to the capital of China, Singan-foo, in the province of Shense, where the Emperor, Tait-sung, held his court; among them came a man named Alapun, who soon made himself conspicuous for his eminent virtues, and the doctrines which he promulgated. This strange man brought with him certain sacred writings, which he said contained the doctrines of a new religion, and entreated the Emperor to examine these documents with care. Tait-sung received the proffered gift from Alapun, examined with the utmost care the theoretical and practical precepts contained in the scriptures, or sacred writings of the new religion, conversed with Alapun upon the subject, and finally gave him permission to preach and promulgate the new religion, or CHRISTIANITY. At the commencement of the ensuing year, the following Imperial edict was issued.

"Truth hath not an unchanging name, nor are holy men confined to one unchanging form. In every place true doctrine has been given, and with reiterated instructions the crowd of the living have been blessed.

"From the distant regions of Ta-tsin,* the great and

* Literally, *great purity*; and the country here mentioned under the name of Ta-tsin, is supposed by most ancient and modern writers to be Arabia and Judea.

virtuous Alapun has brought the scriptures *and the pictures,* to offer them to our high court. If these writings be examined, they will be found excellent, pure, and profound; if its origin be considered, it produces that which is important; its phraseology is without superfluous words, as it holds the truth, but rejects that which is needless; it is beneficial in all affairs, and profitable to the people, and should therefore pervade the empire. Let the officers erect a temple for the religion of Ta-tsin in the capital, and appoint twenty-one officers for its oversight." What corroborates this, is the following extraordinary fact: in 1625, some Chinese workmen discovered, in the province of Shen-se, near Singan-foo, a monument inscribed with Chinese and Syrian characters, bearing the date of 731; the local mandarins had this monument removed to a pagoda, and all missionaries then in China had free access to this monument, as well as the Chinese. The missionaries describe this monument as a slab of marble, about nine feet and a half long, and nearly five wide; on one side is the Chinese inscription, in twenty-eight lines, there being in each column, or line, twenty-six characters. The Syrian inscription is on the right side, and contains seventeen characters; at the top of the monument are nine Chinese characters, which signify—"A tablet recording the introduction of the religion of the Ta-tsin country into China." The inscription on this tablet has been translated into Latin by Kircher, which was published at Amsterdam. Dalguie, the celebrated French antiquarian, also published a translation at Paris.

The Jesuits affirm that this monument is a proof of

the existence of the Romish church in China at this period; some authors state that this assertion is absurd, as the Jesuits have not any records to corroborate or support the assertion, whilst others support the statement of the Jesuits; but this is a matter of little import now, whether it was or was not the doctrines of the Romish Church that were promulgated in the capital of China, Singan-foo, in the province of Shen-se, during the reign of the emperor Tait-sung, in the year 635. We must be convinced from records, that Christianity was introduced into China at this period, if not at an earlier date. The Reverend Mr. Medhurst states, and proves, that it is a well-authenticated fact, that St. Thomas the Apostle visited India, and promulgated the doctrines of the Christian religion; we learn from Assemannus, that the apostle went to a kingdom east of India, preaching the gospel, and founded a church in the city of Cambala, which many suppose was Pekin, returning afterwards to Malabar. These statements are corroborated by the Nestorians, and ritual of the Chaldean Church, for in one of their services, when alluding to Saint Thomas, it is written, "by him the Persians, Hindoos, and CHINESE, were converted to the Christian faith."

These facts may prove interesting to a certain class of readers, and induce them to prosecute farther inquiry into these interesting statements, made by ancient and modern authors of celebrity. The antiquity of Christianity in India none can doubt, as it is proved by tradition and written records; Amro, in his account of sees which were subject to, and acknow-

ledged the rule of, the Nestorian patriarch, places Sina, or China, after India: Ebedjesus affirms, that the seers were placed in rotation as each was founded; if this is a veracious statement, China must at a very early period have experienced the blessings of Christianity. No historians agree as to the founder, or period of foundation, of the metropolitan sees of Sina and Samarkand, some stating that it was Achæus, others Silas; the former was Archbishop of the Chaldeans at Seleucia, in the year 410, the latter was the elder bishop, or patriarch of the sect, in the year 506, Mosheim writes, "Nothing could exceed the zeal of the Nestorian Christians to spread the Christian doctrine in the east. They gained a firm footing in Persia about A.D. 520, and established a patriarch, or spiritual head of their sect, at Seleucia. Their doctrine spread with astonishing rapidity and success through all countries that lay beyond the limits of the Roman Empire."

There are extant authentic records, from which it appears that throughout all Persia, A GREAT PORTION OF CHINA, India, America, Syria, and other countries, there was a vast number of Nestorian churches, subject to the jurisdiction of the Patriarch of Seleucia.

In Gieseler's "Ecclesiastical History," we read, "It was about the year 550 that some Persian monks conveyed silkworms from China." From all these statements, it would appear that the Nestorians carried on intercourse with China from a period antecedent to the year 635. After the death of the Emperor Tait-sung, his successor, Kaout-sung, also favoured

the illustrious religion, which spread exceedingly; temples being built where public worship was performed in more than ninety cities. The "illustrious religion" met with much opposition from the literati and the Buddhists, many of the sect being much persecuted occasionally, nevertheless it flourished under the patronage of successive Emperors; some of them founding and endowing the places of worship which belonged to this sect, and the tablet before alluded to was erected to perpetuate the munificence of the Emperor Suh-tsung, who had founded and endowed several churches.

It is affirmed that in 780, Subchal was sent by Timothy, the head or patriarch of the Nestorians, as a missionary into China and Tartary, and that he made many converts. The "illustrious religion" waned under the succeeding Emperor, for in 845 an Imperial edict was issued by the command of the Emperor Wut-sung, which ordered all priests that belonged to the sect that came from Ta-tsin to retire into private life, and not presume to worship in their temples longer; the number of the priests is said to have exceeded three thousand.

In the narrative of the Two Arabians (which was in the King of France's Bibliothèque,—where is it now?) who were in China about 870, a long account is given of the number of Christians that were killed during a revolutionary war which took place in China at that period; in the city of Can-foo alone there were massacred one hundred and fifteen thousand Christians, Jews, Mahomedans, and Parsees, who were pursuing their various avocations and business.

From this period until the thirteenth century, the Nestorian Christians were tolerated, and promulgated their doctrines in China; this has been proved by facts, and many authors who have instituted a rigid research into ancient writings; Mosheim and Gibbon quote Chinese, Latin, Syrian, and Arabian authorities, in corroboration of their statements. In the year 1246, Innocent the Fourth, then Pope of Rome, sent two Franciscan friars as missionaries and ambassadors to the Emperor of China; these monks gave great offence to the Emperor by refusing to address him as the Son of Heaven, and to koo-tow, therefore they were dismissed, without accomplishing the object of their mission, which was to obtain assistance to aid the Pope, in obtaining possession of the Holy Sepulchre, then in the hands of the infidels.

When Marco Paulo visited China in the thirteenth century, he states that he met with many heretics, or Nestorian Christians, and in the city of Kampian "The bulk of the people worship idols, but there are many Christians and Mahomedans. The Christians have three large and handsome churches in the city."

Between the years 1288 and 1292, the Pope sent John de Monte Corvino, to the Celestial Empire to attempt the conversion, of the Emperor to the Romish Church; in this object he could not succeed, but he obtained a permission to build a church at Cambalu (which by many is supposed to be Pekin), and baptized four thousand and twenty persons. John de Monte Corvino translated the New Testament, and the whole of the Psalms into the Mongolian language,

copies of which are still extant. The Nestorians opposed the introduction of the Roman Catholic doctrines most zealously, and threw every possible obstacle in the path of Corvino; finally frustrating his object, as the sect were numerous, having churches in many parts of China.

Little was done by the Roman Catholics for more than two centuries, but about the year 1550, Francis Xavier, celebrated alike for his learning, missionary labors, and melancholy end, arrived at Macao, intending to proceed to the seat of the Chinese government, but the merchants prevented him from carrying his intention into effect, assigning as the reason, the fear of giving offence to the Emperor, who might order them to leave his territories, or forbid his subjects trading with them. Grieved and disappointed at the non-success of his mission, enfeebled bodily by privations and wearisome journeys, exhausted mentally by intense study and application, with the canker-worm of disappointment eating into his vitals, Francis Xavier sank into his grave.*

During the year 1565 many of the Jesuitical fraternity proceeded to China, and established themselves in several places; the father Ruggiero obtaining permission to visit the interior of China. Presents were made to the mandarins at Shaou-kin-foo, who permitted the Jesuits to take possession of a joss-house, where they established themselves, performing the service of their church. The Jesuits worked zealously,

* Authors disagree as to the exact age of this extraordinary man; some stating that he died at the age of forty-six, others before he had completed his forty-seventh year.

making many converts, and the Nestorians gradually declined in influence and numbers, and in 1593 the body of the Jesuits had at Macao, "A cathedral with two parishes, a misericordia with two hospitals, and four religious bodies, namely Jesuits, Dominicans, Augustines, and Capuchins."* In 1581 the talented, persevering, insidious Matthew Ricci, was appointed superior to the whole body of the sects or missions then in China; he ingratiated himself with the Chinese, giving the higher orders a great desire to become acquainted with mathematics and learned men. Ricci made many converts, and among them was a mandarin named Seu, who was a minister of state of the highest rank and who possessed great influence at court; this grandee was a native of Shang-hae (and in that chapter we have given an account of the arch erected to his memory), and was received into the bosom of the Romish Church, being baptized under the name of Paul. Father Ricci also made a proselyte of the daughter of Seu or Paul, and this lady was also received into the Romish Church, under the name of Candida; the new converts aided Ricci in every possible manner to spread the doctrines of his church, and obtain converts, Candida building churches in several provinces, monasteries or houses for the Jesuits to reside in, endowing them most liberally. This Chinese lady possessed vast wealth, as she became a widow before she had completed her thirty-first year, consequently had the sole control of her deceased husband's enormous riches; which, during

* Vide Report of the Senate to the King of Portugal, Philip the First.

her prolonged life, she principally employed in building religious institutions, acts of charity, and benefiting her fellow-creatures. The new convert Paul was of immense service to the Jesuit Ricci, as he not only introduced him into the highest circles amongst the influential and literati, but assisted him in the translation of a portion of Euclid into the Chinese language. Many learned Jesuits now joined Ricci, and in 1600 a church was built at Nankin, and another at the luxurious wealthy city of Soo-chow-foo. About this time Ricci assumed the cognomen of Sithai, and adopted the costume of the Chinese literati. The Jesuit now resolved upon visiting Pekin, and through the mandarin and convert Paul, obtained letters of introduction to the most distinguished literati, and influential grandees, attached to the court of Pekin, and obtained permission to offer presents to the Emperor.

Ricci set out for the seat of government, accompanied by a brother named Pantoja, and arrived there in safety; was presented to the Emperor, who received them graciously, accepted the profered gifts, and granted them permission to hire a dwelling-house; several of the fraternity now joined Ricci and Pantoja at Pekin, the numbers increased so rapidly, that in 1606 the Emperor was petitioned by Father Ricci, to grant them leave to purchase a larger house in the city of Pekin, as the one the Jesuits then occupied would not contain one-fourth of their fraternity. This request was complied with; converts being continually added to their number, to the great delight of Ricci; all went on flourishingly, the Jesuits slowly but surely extending their numbers in the empire, and

the mandarin Paul using all his influence to preserve the Emperor's favour for Ricci. In 1611 Ricci was taken ill; the infirmities of old age, residence in a tropical climate, combined with unwearied and constant bodily exertion and application to study, rendered a frame, never robust, ill calculated to sustain or struggle with disease, and the father died surrounded by his brethren: who obtained permission from the Emperor to inter the remains of Ricci with all the high rites and solemnities of the Romish Church.

The line of conduct pursued by Ricci was essentially Jesuitical in every sense of the word; he cared not what *means* were used to attain the desired *end;* and he even adopted, or conformed to many of the ceremonies of the Chinese state religion, "stating that he only came to renew some obsolete but essential doctrines and practices, and that he preached the Shang-te which the old laws inculcated, and that his system in the main was the same as that of Confucius."

We read in Gabriel Daniel's History of the Jesuits, in the second volume, the motives which influenced Father Ricci, in adopting, and permitting converts to follow, many heathen customs and idolatrous rites.

"The Mahomedans, who are sworn enemies to idolatry, perform these honors to their ancestors, likewise Confucius, therefore they are not idolaters.

"The Chinese respect neither their ancestors nor Confucius as deities or saints; their reverence to their ancestors is only to them as persons to whom they owe their lives, and Confucius is merely honored as a philosopher and legislator.

"In 1384, the Emperor, by an edict, prohibited columns to be erected to Confucius; all that sort of honors to be paid him which is usually paid by idolaters to persons deceased; that the same honors which are paid to deceased ancestors, and to Confucius, are also paid to the living Emperor and the great officers of state."

If Ricci did sanction the engrafting heathen rites among the ceremonies of the Romish Church, no words can sufficiently express our abhorrence of so abominable a line of conduct; and that he did do so, we fear is too well proved by authentic accounts. We will give the summary of his proceedings in China, leaving our readers to form their own estimate of the character of Ricci.

In the "Anecdotes de la Chine," we read, "This Jesuit (Ricci) was active, skilful, full of extremes, and endowed with all the talent to render him agreeable to the great, or to gain the favour of princes, but so little versed in the matter of faith, that the Bishop of Conon said it was sufficient to read his work on the 'True Religion,' to be satisfied that he was ignorant of the first principles of theology. Being more a politician than a theologian, he found the secret of remaining peacefully in China. The kings found in him a man full of complaisance; the pagans a minister who accommodated himself to their superstitions; the mandarins, a politic courtier; and the devil, a faithful servant, who, far from destroying, established his reign among the heathen, and even extended it to the Christians. He preached in China the religion of Christ, according to his own fancy, that is to say, he

disfigured it by a faithful mixture of pagan superstition, adopting the sacrifices offered to Confucius and ancestors, and teaching the Christians to assist and co-operate at the worship of idols, provided they only addressed their devotions to a cross, covered with flowers, or secretly attached to one of the candles which were lighted in the temples of the false gods."

After the decease of Ricci, the affairs of the Jesuits glided on smoothly until 1616, when one of the local mandarins, at Nankin, made a complaint to the Emperor, of the Jesuits, whom he accused of inspiring their converts with contempt for the honored, reverenced, and sacred customs of their ancestors, and endeavouring to alienate the hearts of the people from the Imperial government. The Jesuits now gradually declined in favor, and in 1627, the Emperor commanded the following edict to be issued:—

"The men who preach a law which confuses the people, are to quit the Celestial Empire;" and ordering all mandarins, and local authorities to send the Jesuits from their respective provinces to Canton, with all possible speed, there to embark for their respective homes.

Many Jesuits now attacked the mandarin Seu (the convert Paul before alluded to), entreating him to induce the Emperor to revoke the decree; and as this mandarin now held the highest official post, being the minister of the first grade, or *Co-loa*, the Emperor reposed unbounded confidence in him; therefore, the power that he could use was immense, and his influence unlimited. It is stated that the *Co-loa* Seu induced the Emperor to cancel the obnoxious edict,

by assuring him, that should aid be required to repel the incursions of the Tartars, the Portuguese at Macao would furnish that aid most readily, if their countrymen were allowed to remain unmolested in the various provinces where they had settled. The edict was rescinded, and the Jesuits allowed to remain; but their palmy days were well nigh over, as Franciscans and Dominicans crept into China; moreover, their stanch advocate, and influential friend at court, the mandarin Seu, died, in the year 1631, or at the commencement of 1632.

Before the death of Seu, a German Jesuit, of great abilities and powerful eloquence, by name Johan Schaal, arrived in China, and was introduced to the Emperor, by the *Co-loa*.

In 1635, a Spanish Dominican, Juan Morales, arrived in the Celestial Empire, and attacked Schaal and the whole body of Jesuits, for permitting their converts to worship their ancestors. Morales exerted his influence with the Pope, and represented this matter in so strong a light, that Innocent the Tenth expressed his disapprobation of mixing up heathen rites with the ceremonies of the Romish Church. These dissensions among members of the same Church caused much surprise and astonishment in China, but Schaal contrived to make himself useful to the Emperor, and thus obtained some influence at Court.

In 1645, Schaal was commanded by the Emperor to correct the calendar, which had fallen into a mass of error; and the Jesuit completed the task in so masterly a manner, that he was raised to the dignity of chief, or president of the astronomical board, with

the rank and authority of a mandarin of high rank. Again, the star of Jesuitism appeared to be in the ascendant, as Schaal had permission granted him to send for several of his own order, who upon their arrival, were distributed over many provinces.

At Pekin the Jesuits were established, and upon the death of the Emperor, Schaal was appointed tutor to the successor to the throne, Kang-he, then a child of nine years of age; the regent, for what reason none can assign, seized Schaal, with several other Jesuits, and threw them into prison; causing them to be tried and condemned to death; this sentence was not carried into execution publicly, but Schaal was assassinated in prison in 1669. Chinese records state that he died from disease, in jail; but this statement is believed to have been made, merely to avoid the odium of the murder, neither is it recorded what crimes the Jesuits had committed. Several of the fraternity were banished to Canton, four only being allowed to remain at the capital, amongst this number was a brother called Verbeist: when Kang-he ascended the throne, naturally the regent was dismissed, and the Emperor commanded Verbeist (with the other Jesuits), to reply to some astronomical interrogatories; the replies were correct —to the consternation of the Chinese astronomers, who could not solve the questions put by the Emperor. Kang-he now took Verbeist into favor, making him a Ta-jin, or one of the highest amongst the literati; ennobling all his kindred and ancestors; loading him with honors, until the period of his decease in 1688; when the Emperor commanded that Verbeist should

be interred with the highest ceremonious honors, allowed to be performed, at the funeral of a subject, of the Celestial Empire.

About the close of the following year many French Jesuits arrived in Pekin, who were masters of, and proficient in, the Chinese and Tartarian tongues, and speedily made themselves useful in every possible manner to the Emperor and government; becoming the tutors of the monarch and his court, in any science they wished to learn: as these Jesuits were proficients in most of the sciences and fine arts, they speedily became of the utmost service at the Court of Pekin.

The advantages that would accrue to France, from a friendly intercourse, being established between that country and China, did not escape the monarch, or ministers of the former nation, and the following regal epistle was addressed by Louis the Fourteenth to the Emperor Kang-he:—

"Most high, most excellent, most puissant, and most magnanimous prince, our dearly beloved friend, may God increase your grandeur with a happy end. Being informed that your Majesty was desirous to have near your person, and in your dominions a considerable number of learned men very much versed in the European sciences, we resolved some years ago to send you six learned mathematicians, our subjects, to show your Majesty whatever is most curious in sciences, and especially the astronomical observations of the famous academy, we have established in our good city of Paris, but whereas the length of the sea voyage, which divide our territories from yours, is

liable to many accidents, and cannot be performed without much time and danger, we have formed the design, out of a desire to contribute towards your Majesty's satisfaction, to send you some more of the same Father Jesuits, who are now mathematicians, with Count Syri, by land which is the shortest and safest way, to the end they may be the first near your Majesty, as so many pledges of our esteem and friendship, and that at the return of the said Count Syri, we may have an account of the admirable, and most extraordinary actions that are reported of your life. Whereupon we beseech God to augment the grandeur of your Majesty, with an end altogether happy.

"Your most dear and good friend,

"LOUIS."

Written at Marly the 7th of August 1688.

During the following year, the Jesuits conferred a great obligation on the emperor of China, as Father Gerbillion succeeded in negotiating a treaty of peace between the Celestial Empire and Russia. With this successful act of diplomacy, and many others of usefulness, the Emperor was delighted, and the missionaries had free access to the palace, seeing the Emperor daily, who conversed with them freely and familiarly. The Romish Church gained many proselytes in China, and it is affirmed that in 1692 the missionaries baptized more than one thousand converts; annually, numbers joining the papists. It was in this year the Emperor Kang-he issued his celebrated edict of toleration, wherein was set forth, "That as the Christian religion contained nothing hurtful, but was good and useful, no

molestation was to be offered to those who professed it; that the Board of Rites had seriously examined that which had reference to the Europeans who lived in China, and found that they merited attention and love, for the signal services which they had rendered in civil and foreign wars, by their continued studies to produce useful and curious works, and by their just and sincere affection for the public good. Moreover, the Europeans are very peaceable and tranquil, do not excite commotion in the provinces, do not cause evil, or commit any bad action; their doctrine has nothing in common with the false and dangerous sects of the Empire, neither do their maxims lead people into seditious practices. That as the Government of China did not prevent the Lamas of Tartary nor the Buddhists from having temples, worshipping after their own methods, offering incense, with other religious rites, and building pagodas, how much less ought the Europeans to be prevented from having their churches, and preaching the doctrines of their religion publicly, especially as the followers of this religion did nothing contrary to the laws, morals, or good order."

This edict was commanded to be promulgated by the Emperor, in consequence of a most virulent and unprovoked attack which had been instituted against the Christians by the viceroy and local mandarins in the province of Che-kiang.

Within a short space of time after the edict was issued, the Emperor Kang-he was seized with a violent illness which baffled the skill of his Chinese physicians; in despair, the Jesuit physicians were called in, Bouvet and Gerbillion, who speedily, by judicious treatment,

and the use of quinine, subdued the disease. The gratitude of the Emperor was boundless; he gave the Jesuit physicians a dwelling within the palace-walls (which had formerly been apportioned to the comptroller, governor, and tutor of the heir-apparent), and had the abode fitted up in a most luxurious and costly manner solely at his own expense. As the Jesuits expressed a desire to have a place of worship attached to their abode, or contiguous to it, the Emperor commanded a fine church to be erected, *within the precincts of the imperial palace.* This church was four years in building, and when completed, was decorated and beautified by the Jesuit artists in a most sumptuous manner; the Emperor Kang-he inditing with his own pen the following inscription:—"To the only true God!" The sacred edifice was consecrated, and opened with great splendour, all the high ceremonials of the Romish Church being observed, in the year 1702.

It was shortly after the opening of this church that serious dissensions broke out between the Jesuits, Franciscans, and Dominicans, which finally led to the expulsion OF ALL members of the fraternity from the Court of Pekin. The Emperor Kang-he is described by all the missionaries, as well as by his own subjects, as a man possessing lofty genius, extreme powers of penetration, sound judgment, a keen sense of rectitude, great control of temper, extreme energy; being capable both of forming and carrying out gigantic enterprises. He did not trust to his ministers, but saw personally that justice was administered, and was a kind and merciful ruler. Moreover, he did not allow himself to be influenced or guided by his favorites, but obtained

all necessary information upon all topics connected with the welfare of his kingdom. Kang-he evinced much kindliness of disposition towards the missionaries, and the Jesuits affirm, that just before his death he intended to have been baptized, and to have openly embraced the tenets of the Roman Catholic Church. When the necessity of baptism had been urged upon the monarch previously, he replied that he did not consider it an essential point, but that he in his heart worshipped the same God that the Christians did.

Under the instruction of the Jesuits, Kang-he had become a proficient in many sciences, as he had studied astronomy, geometry, anatomy, and physics, and delighted in the society and conversation of learned men, whether foreigners or his own subjects. During the year 1693, the archi-episcopal vicar of Fookeen—a Dominican, by name Charles Maigrat—issued an ordinance condemning the practice and toleration of idolatry by the Jesuits; it appears that Maigrat was an associate of the College of Foreign Missions in Paris, the members of which were most violently opposed to the fraternity of the Jesuits. The ordinance was as follows:—

"We command and ordain, that every one observe to express the name of God, in the Chinese word Teeng-chu, which signifies the Lord of Heaven, and that the word Shang-te, or Supreme Emperor, be laid aside. We expressly forbid an exposure in any church of pictures, which have an inscription on them with Kin-tien (adore the sky): we command them to be taken down, and all other pictures and expressions

which bear the same sense, as we cannot be persuaded but that it is idolatry.

"We forbid the Jesuits, upon any pretence, to permit the Christians to perform the office of a sacrificer, or to be present at the sacrifices which are offered to Confucius, and other dead ancestors, twice a year.

"We also command all those who put their trust in God, to endeavour to abolish the pictures kept by private families; and in that part of the houses where those pictures are exposed, that there be an article of the Christian faith set up in their places."

To settle all the religious differences which had arisen between the various sects in China, Pope Clement sent, in 1704, De Tournon, as legate a lateré, and he was also ordained Patriarch of Antioch. Upon the arrival of this functionary at Pekin, every obstacle was thrown in his path by the Jesuits to prevent an interview being obtained with the Emperor. After innumerable delays, at length an audience was granted by Kang-he to De Tournon; but scarcely had the latter presented himself before the monarch, when he was seized with severe sickness and cramps. The Emperor instantly exclaimed, "He has been poisoned!" and ordered his court physician to administer remedies to De Tournon.

The legate's recovery was a tedious one, but never again could he obtain an audience from the Emperor Kang-he, and in 1706 he quitted Pekin, and retired to Macao. De Tournon affirms, that the Jesuits in China named their converts in Fo-keen, "the Christians of Jesus," whilst the converts which were made by the Franciscans and Dominicans were styled, in derision,

the Christians of Saints Peter, Francis, and Dominic. The ill feeling manifested by each party reached such a pitch in China, that the Emperor interfered, and instituted inquiries as to the origin of these disputes and the Emperor ascertained there were two parties who were contending for universal dominion and power in China; as the Dominicans asserted they were the legitimate guardians of the Holy Office, or Holy Inquisition, whilst the other sect preached the divine right, as being the successors of St. Peter; therefore had a divine right to control the human race, both spiritually and temporally.

De Tournon about this time issued the mandate of Clement, ordering that no Chinese Christian, should ever practise the customs and usages which had been interdicted by the Pope.

In the month of December 1706, the Emperor Kang-he caused the following edict to be issued, in which was declared, "that the Emperor of China would countenance those missionaries who would preach the doctrines of Ricci, but would persecute those who followed the opinion of Maigrat, Bishop of Conon; and that the Celestial Empire might be cleared of tumult-seeking men, it was commanded that the missionaries should, on the 1st July 1707, submit to an examination."

The examination was to the following effect:—

"Have you followed the maxims and doctrines of Ricci? Will you continue the labours of a missionary?"

When an answer was given in the affirmative, an imperial license, or permission, was given to be examined, written in the Chinese and Tartar languages,

whereby permission was granted to remain in the Celestial Empire. If the reply was in the negative, then the examined received an order, whereby he was commanded to depart within five days for Canton. De Tournon forbade the missionaries, under pain of excommunication, to hold converse with, or enter into any controversy upon these points. As soon as the legate had issued this mandate, the Bishop of Macao imprisoned him in his dwelling and placed a species of exhortation over the door, exhorting De Tournon to revoke his mandate within three days, under pain of excommunication; also to exhibit the credentials of his legation, to his diocesan. The legate replied to this by a severer denunciation.

It appears that De Tournon's mandates were supported by the Holy Inquisition, and made into laws by a full conclave of inquisitors; Clement XI. ordering both Jesuits and friars of every community to obey implicitly *the bull, ex illa die.*

Affairs went on in the same manner in China, each party striving for mastery, until the year 1710, when the legate De Tournon was made a cardinal, and six other missionaries arrived in China; of which number Father Ripa was one; and he states that he found De Tournon, with forty other missionaries, prisoners at Macao, but that himself and companions were allowed to remain at liberty.

"After duly considering the indignities to which our holy religion was exposed in his own person, and in those of the missionaries, his Eminence (De Tournon) resolved to address a remonstrance to the Viceroy of Canton, and at the same time to transmit with

it a despatch for the Emperor, announcing his promotion to the rank of cardinal, and the arrival of six missionaries skilled in the arts and sciences; and he now hoped to recover the favor of the monarch by sending him Fathers Fabri, Pedrini, and myself, in the above capacities."

Cardinal De Tournon was seized within a few days with illness, and after lingering for three months, suffering most severe bodily pain, he departed this life in the forty-first year of his age, in the year 1710, having died a prisoner at Macao.

The Pope was severely mortified at the disrespectful treatment that the Cardinal De Tournon had been subjected to; nevertheless, in 1715, he sent a second legate to China, named Mezzabarba. The Emperor received this functionary courteously, but would not accede to, or grant, one single concession or request.

The legate Mezzabarba speedily found that the Emperor Kang-he was determined not to place his subjects under the yoke of the Pope; therefore the legate thought it prudent to make concessions, and to concede eight permissions.

By these the Emperor was made the head of the Church: this gave great dissatisfaction to the Roman Catholics, and the Bishop of Pekin sent Father Castorani to Rome to obtain an abrogation of the obnoxious permissions. There was nothing material occurred for years; the Emperor still evincing a strong bias in favor of the Jesuits; but edicts were issued, whereby missionaries were forbidden to remain in China without special permission being granted from the Emperor.

We feel convinced that the conduct of the missionaries in every respect accelerated, and brought about, their expulsion from China: and the following account, given by one of their own fraternity, bears out our assertion:—

"I may here take occasion to observe that if our European missionaries in China would conduct themselves with less ostentation, and accommodate their manners to persons of all ranks and conditions, the number of converts would be immensely increased; but, unfortunately, our missionaries have adopted the lofty and pompous manner known in China by the appellation of Tti-mjen. Their garments are made of the richest materials; they go nowhere on foot, but always in sedans, on horseback, or in boats, and with numerous attendants following them. With a few honorable exceptions, all the missionaries live in this manner: there is scarcely a single missionary who can boast of having made a convert by his own preaching, for they merely baptize those who have been already converted by others; and in the absence of missionaries, infants, aged persons, and those that are sick, are baptized by native Christians."—Ripa's Residence at the Court of Pekin, p. 43.

About 1721, the Emperor determined to reconcile the various sects of the priesthood then in China, or send them from his dominions; and immediately the survey of the Chinese empire was completed, whereon several missionaries had been employed, an edict was issued, forbidding any foreign priest, of European origin, to remain in the Celestial Empire without an especial patent, or command from the Emperor. On

one occasion, Kang-he commanded that all Roman Catholics (Europeans) should appear before him, when the monarch requested them, if merely for their own interest, "to have no more than one heart or mind; for what am I or my people to understand by these continual disputes among brethren; one calls himself a Franciscan, another a Dominican, another a Jesuit; which irreconcilable disunion astonishes me and my people very much. Our surprise is boundless at the virulence of these heartburnings."

Kang-he died in 1723, and was succeeded by Yang-ching, who evinced great dislike to the missionaries, and the literati complained that the late Emperor had shown too much favour to the fraternity of Jesuits, who were a dangerous sect, and might cause or incite rebellion, as converts would not bow to the lawful authorities, being governed only by their priests or confessors.

An edict was issued, commanding all missionaries, who were not required at the Court of Pekin for scientific purposes, to quit that portion of the Celestial Empire within a given time, but allowing them to go to, and remain at Canton. Many of the missionaries, after the storm had blown over, quitted Canton, and returned to their various posts.

By the edict of Yung-ching, two hundred and seventy places of Roman Catholic worship were destroyed, and nearly two hundred and fifty thousand nominal Christians left without their spiritual guardians. It appears that out of the thirty-six missionaries who were exiled to Canton, sixteen had returned in defiance of the Emperor's prohibition, to

the provinces; this so exasperated Yung-ching, that he ordered the remaining twenty to be conducted as prisoners to Macao, and to leave the Celestial kingdom by the first homeward-bound vessel. Notwithstanding these proceedings, the Jesuits still maintained, and were shown favour by the Emperor, for in 1732, a German Jesuit, Le Père Kagler, was appointed the President or chief of the astronomical tribunal.

We believe that the number of missionaries belonging to the various sects, Jesuits, Dominicans, Franciscans, and others, that went to China between 1580 and 1724, did not exceed five hundred individuals; and this statement of ours is borne out by many contemporaneous authors.

Yung-ching died, and Keen-lung ascended the throne in 1736; this Emperor commenced and carried on with unremitting vigor the persecutions of the Christians, and forbade missionaries to enter the kingdom. The viceroy of Foo-keen having found some Christians in his province, tried, and caused them to be convicted and severely punished for disobedience. During 1747, persecution extended over all the provinces; Bishop Sanz and five Dominican priests were beheaded, many other priests being severely punished before being banished from China. For years the Roman Catholics were treated with unmerited barbarity by the Chinese government, and the missions of Sze-chuen and Shan-se suffered terribly; the heads of it being thrown into prison. In 1767, M. Gleyo was apprehended at Sze-chuen and thrown into prison, where he remained for ten

years, and was then only liberated through the intercession and exertions of a Jesuit, who had done the state (Chinese) some service.

During 1784, every exertion was made to discover the missionaries and their aiders by the government in China, as four European priests had been found at Hu-kwang, who were proceeding to their respective missions. Didier Saint Martin, who was at that period in Sze-chuen, gives a most pathetic detail of his captivity, trial, and imprisonment, and the sufferings of his fellow-missionaries, eighteen in number, who were also imprisoned: twelve were sentenced to perpetual imprisonment, the remaining six having fallen victims, to the corporeal sufferings they had endured in prison. The sentence of perpetual imprisonment was commuted to being banished from China; but, in defiance of this order, nine only chose to depart, three remaining, who concealed themselves in the houses of Chinese converts to the Romish Church.

It appears that in this century, three Roman Catholics were executed; Dupresse was beheaded, Triora and Clet strangled; about 1811, a Chinese priest, with letters to his superior, was arrested, and the tribunal before which he was summoned not receiving satisfactory replies, became irritated against the European Roman Catholics; when all agreed to leave China, except four, (who were the three above-named, and St. Martin), and none have ever since been allowed, at the court of Pekin.

When the Jesuits flourished, in the days of Ricci and Verbeist, no numbers are exactly stated either of their churches or convents, but the accounts speak of

hundreds of churches, thousands of convents, scores of missionaries, and many dozens of catechists, therefore the veracity of these statements, may with great propriety be questioned. At this period it is a most difficult matter, to obtain access to documents appertaining to the Romish Church, whereby a correct account, might be obtained of the number of missionaries, convents, churches, or schools. We find that in 1820, Sir A. Ljungstedt obtained an account from Marchini, which states there were then in China six bishops and two coadjutors, twenty-three foreign missionaries, eighty native priests, and two hundred and fifteen thousand converts, inclusive of seven thousand in Macao and the surrounding vicinity. In June 1849, *L'Annales de la Foi* states the number of Roman Catholics then in China to be eight bishops, fifty-seven priests of European extraction, one hundred and fourteen native priests, and three hundred thousand converts.

China is divided by the Roman Catholics in the following manner; three bishoprics of Pekin, Nankin, and Macao, and ten apostolic vicariates; the bishopric of Pekin is under the Lazarists, the bishoprics of Nankin and Macao are under the Portuguese Dominicans, whilst several of the apostolic vicariates are under the Jesuits. In the last summary that we have seen (and we believe the last issued), it states there are now in the Celestial Empire, twelve bishops, eight coadjutors, eighty foreign missionaries, ninety native priests, and that the number of Roman Catholic converts falls little short of four hundred thousand. Those who wish to obtain full information of the

proceedings of the former Roman Catholic missionaries in China, would do well to consult the works of Ripa, Trigault, Le Comte, Amiat, Avril, Du Halde, Martinez and Mailla, which abound in interesting information.

Whether the Roman Catholics make many converts or not at the present day, we are unprepared to determine, but we firmly believe they make quite as many, if not more, than the Protestants. When in China, we were grieved to our heart's core to see the servants of the Romish Church indefatigably and zealously working, making converts of the Chinese, regarding neither difficulties nor discouragement, whilst too many Protestant missionaries occupy their time in secular pursuits, trading and trafficking. Periodical statements are made of missionary labours, in which are described the numbers of Chinese who have been converted by the Protestant missionaries, but wherever personal observation can be made, we fear these accounts will be found to be incorrect and exaggerated. It is true there are juvenile schools, which are attended by native children, but we never have heard *that the parents were paid to allow the children to attend.* At one time the gratuity used to be *paid in advance* for six months, but this has been stopped. The children that do attend the schools do not go there for religious instruction, but to acquire knowledge that may be advantageous to them in a worldly point of view, and as the lower orders are exceedingly poor, scholars are readily obtained, and the missionaries avail themselves of the services of these children by employing them in various domestic occupations.

There are also some Chinese who attend the chapels (but not one tithe of them even *pretend* to be Protestants) to listen to high-flown discourses and metaphors, and not to profit by religious instruction, but who go to these places of worship to be amused, as they would with a theatrical or oratorical display. Yet we hear constantly of the large number of Chinese which compose the congregations of these chapels. It is also quite true that many Chinese do, and will, read the Holy Scriptures, not from any religious feeling, but as they would read a tale, for amusement. We found a portion of the Holy Bible (which had been translated into Chinese) in the possession of one of our servants, who was a professed Buddhist. We asked him if he believed in it: he answered No, and gave as his reason for perusing the book, "It talk all same Chinaman talk;" in plain English, because the phraseology and style of the Bible is essentially Asiatic.

We found, and believe to be too true, the opinion expressed by a celebrated author (in the time of Lord Amherst's embassy) in the following words: "The conversion of a people so slenderly attached to the predominant religion would not be attended with difficulty, if TRUTH were on the tongues of those who undertook it." He might also have added, *if their life and conduct corresponded with that truth.* Alas, the lives of many missionaries whom we have seen in China (and elsewhere) are totally foreign, and at variance with their sacred calling, much of their time being passed in attending auctions, buying at one price, and transferring their purchase to a native at an advanced rate, although they receive a handsome

allowance, more than sufficient for their support; we maintain that, in common honesty, a man is bound to devote his time *solely* to the object for which he is paid, and sent out on a mission; which is to render service to those who require his aid in a moral, humane, or religious sense. The conduct of many missionaries is most unbecoming, whether considered in a Christian or social view, and to prove the impression produced on the minds of the Chinese heathens, by the lives of the missionaries being at variance with their preaching, the common expressions made use of in reference to them are, "Lie-preaching devils;" "Story-telling, red-bristled, foreign devils."

This cannot be wondered at, as we were informed by one of our servants, that a missionary in Hong-Kong *retailed opium*, and from our personal knowledge of the man's character, we firmly believe the statement; yet this man has been handsomely paid to devote his time to the religious instruction of the Chinese, whom he was represented to be converting, instead of which, if our servant spoke truth, he was pandering to their vices, the destruction of their immortal souls, and causing the decay of their bodies. In China may be heard, as it is elsewhere, the cant phraseology relative to the hardships endured by the missionary, who has left country and friends for the sake of the Gospel; all this is carefully commented upon, and finds its way to England and America, clothed in pleasing words, with a suitable account of the successful missionary labours. These accounts are published, widely circulated, and enlarged upon

in the rhetorical flourishes of platform oratory; we confess our total inability to discover what these great hardships consist in, which are not equally shared by other voluntary exiles, professedly seeking after gain. Taken generally from the humbler spheres of life, the missionaries in China (and other places) are materially better off than they would be at home; they are well paid, dwell in good houses, are surrounded by their wives and families, and are in the daily enjoyment of luxuries and comforts totally unknown to them in their own country, or sphere, from which they emanated.

From respect to the missionary character, the missionaries are invited to the tables of the governor and civil authorities; consequently, are associated with those belonging to a class they never could have mixed with under other circumstances. In totally new settlements, the missionary may meet with privations, but they are only endured in common with many who go to new places, with the avowed intention of making money, and for their interest's sake. We know how unpalatable these unvarnished facts, will prove to many who profess to follow in the footsteps of our blessed Redeemer, but we invariably have stated, and ever will state our own opinion unflinchingly, caring not who is pleased or displeased: we speak the truth, and nought but the truth.

The missionaries, as a body, do not meet with respect from the Chinese, as many of them engage in mercantile pursuits, and trade is not regarded as being consistent with the pursuits of their sacred calling. Let it be distinctly understood, that we

neither wish to hold up the finger of derision to point at the holy cause of the Protestant Church, nor to slander a body of men; we only wish to show that many erroneous statements are made, and that many members of the missionary body employ part of their time in attending auctions at Hong-Kong, Macao, and Canton, instead of looking after and imparting spiritual instruction to the Chinese. For the honor of England and England's church, it was not any of her sons who thus unprofitably spent the time they were paid to devote, to the instruction of misguided, benighted heathens.

Of the missionaries belonging to the American Baptist Board of Foreign Missions, it is impossible to speak too highly of Dr. Parker and Mr. Robarts; the former has established an hospital at Canton, where thousands of natives have been benefited, both by his medical advice and religious instruction; this gentleman we conscientiously believe to be a sincere Christian, benevolent, and kind-hearted man, and oft-times have felt regret that his manners and deportment were not more gracious and affable; were they, his sphere of usefulness would be materially enlarged. Of the latter gentleman, Mr. Robarts, no one can speak in too commendatory a strain of his conduct; he is a worthy servant of his divine Master. No pleasant place of abode has the missionary Robarts; no domestic ties to solace him when his daily task is o'er; no fond wife to wipe the damps of fever from his brow in sickness, or administer the soothing, cooling draught: he goes into the interior, trying to make converts among the natives, lodging and eating with

them, dressing as they do, adopting all their habits and customs; and when prostrated by sickness is dependent upon strangers and those Chinese heathens for acts of attention and care. Great is his toil, and great will be his reward hereafter.

A member of the London Missionary Society, the Reverend Mr. W. Medhurst, who is stationed at Shang-hae, is a most truly pious, useful, indefatigable, kind-hearted, affable, and amiable man. We know that he has made many converts, and has an attentive though small Chinese congregation; his sphere of usefulness is great, and from the peculiar kindness of his nature, urbanity, and pleasing manners, is much beloved and respected, being looked up to by the natives, and consulted by them in many domestic matters. The family of this gentleman contribute much to the spiritual benefit of the Chinese females, as the ladies speak the Shang-hae dialect, and visit many native families.

With feelings of admiration do we here record the name and actions of Miss Aldersey:—this lady is a true missionary, she has quitted her own English home and its endearing ties, to settle down among the Chinese, for the sole sake of converting the native women. This lady has settled at Ning-po, where she has purchased a house, and intends there, with her heavenly Father's permission, to live and to die. Miss Aldersey has gained access where no male missionary could, namely, among the female members of families; to them she gives portions of the Scriptures, tracts, written or translated into Chinese, and religious instruction; this lady receives the Chinese women at

her own abode, and has a school for their children; the poor, needy, sorrow-stricken, and sick, find a benefactor in this Christian woman; the former receive pecuniary relief and consolation, the latter medical advice; for this extraordinary amiable ornament to her sex, understands the use and application of medicinal drugs. Long may her life be spared for her fellow-creatures' sake. May she prosper in her pious task; and when death calls her hence, may her reward be as great, as her faith, and sincerity, have been pure.

Daughters of England, ye ought to be proud of your pious, amiable countrywoman, who has quitted Albion's shores to dwell among heathens, for the love she bears their immortal souls. Such an act of pious devotion would be most meritorious in a man, whose nature does not cling to home endearments; but when a woman thus sacrifices her home for strangers' benefit, her piety and faith must be of an exalted character, and language cannot be used of a sufficiently powerful nature, to express the respect and admiration, we feel for the female missionary, Miss Aldersey.

The colonial chaplain of Hong-Kong, the Rev. Vincent Stanton, is a pious, benevolent, hard-working man, performing his duties to the best of his ability, and they are both heavy and painful; the sickness and frequent burials in the island being most distressing to a man of kind and humane feelings. This gentleman's health and constitution have suffered from the pestilential air of Hong-Kong; and at one period it was believed that he would have been com-

pelled to have proceeded to Europe, or have lost his life. A voyage rendered the first unnecessary, and God's mercy spared the last.

The Reverend George Smith (late a church missionary in China) has been appointed to the Bishopric of Hong-Kong; this gentleman, although young, is well fitted for his post, as he is both a humble, pious Christian, and good scholar; and when in China, mixed with the natives, judiciously distributing tracts, pointing out in familiar conversation the errors of their idolatry, seeking to impress upon their minds the manifold blessings of Christianity. His discourses are clear, practical, and succinct, his enunciation distinct; and mode of imparting spiritual instruction most agreeable. Nevertheless we think a grievous wrong has been inflicted upon the Colonial Chaplain, in appointing this gentleman over his head, as Bishop of Hong-Kong. The Reverend George Smith, we believe, was compelled to quit China, as his health failed him, from the effects of the climate; therefore his constitution is not better, if so well calculated, to resist the scorching sun of the East, as that of the Colonial Chaplain, whose health although shattered, has allowed him to remain in China. Mr. Stanton has been some years in China, and has performed his duty most zealously and faithfully (being deservedly beloved by all good men in the Colony); and therefore has prior claims to Mr. Smith, who was only in China for two years; having arrived there in 1844 and returned to England in 1846. Surely those men should be promoted who do their duty faithfully, and who are capable of holding superior offices; the Colonial Chap-

lain of Hong-Kong is as pious, benevolent, and as learned a man as the Reverend George Smith, moreover, is his senior by some few years; and we again repeat, that we think a grievous wrong is inflicted on any man, when a younger and not more efficient person is placed over his head—belong the party to the clergy, or to the laity. Interest is all powerful, unpatronized talent and capability being, alas! too frequently overlooked.

The various societies who send Protestant missionaries to China, are the Church Missionary Society, and the London Missionary Society; the American Episcopalian Board, the American Board of Commissioners for Foreign Missions, the American Baptist Board, and the American Presbyterian Board.

There are also two local societies, which are supported by voluntary contributions, these are the Morrison Education Society, which was established in 1836, and the Medical Missionary Society, which was founded in 1838; the latter institution is of essential service to the Christian cause, as the members have the opportunity of alleviating the sufferings of the benighted heathens, and when the glow of gratitude is fresh in the heart, for benefits received, then is the time to speak of the healing power of the Gospel, when it is applied to the soul groaning under the weight of sin.

We trust that the new Bishop of Hong-Kong, will set himself zealously to work, to spread the Protestant faith in China, and that the Church Missionary Society will aid him, with pious, truthful, and efficient assistants, who will devote their whole time and

energies to the duties of their calling, treading meekly and humbly in the footsteps of their blessed Master.

The Roman Catholics are energetic, active, prompt, and zealous, and Monsieur Le Grené, when in China, obtained an edict from the Emperor, which revoked all former edicts for the suppression of Christianity, and the persecution of Christians; as well as one that granted the restoration or rebuilding of Roman Catholic places of worship, which the Romish Church formerly possessed in the Empire of China; the French ambassador did his work well; and honor to him who endeavored to restore and re-establish the Christian religion, be he a member of the Church of England or of the Church of Rome. The edict alluded to is the following:—

"Keying, High Imperial Commissioner, and Governor-General of Kwang-tung and Kwang-se, and Kwang, &c., &c., issues the following commands, which are respectfully recorded.

"The Minister and Lieutenant-Governor duly represented to the throne, that the profession of the Lord of Heaven being in itself excellent, no punishment ought to be attached to it.

"Hereupon we received an Imperial receipt on the 25th day of the first month (20th of February 1846), 26th year of Taou-Kwang, saying—

"Keying and others transmitted a request that virtuous people, who professed the religion of the Lord of Heaven, ought not on that account to be subject to punishment. The places of worship they erected, the churches where they assemble to do

homage to the cross, and to pictures, and where they recite their prayers and preach, need not to be searched and prohibited. The whole of this proposition was granted.

"As the religion of the Lord of Heaven exhorts people to virtue, it differs from other sects; and we, therefore, exempt the same from prohibitory regulations and restrictions. What has been asked at this period ought to be allowed.

"All the churches of the Lord of Heaven, built during the reign of Kang-he, in the various provinces, which were converted into temples or dwellings for the people, ought not to be a subject of investigation; but if it can be sufficiently proved that some of the original edifices still exist, we permit them to be restored to the local professors of that religion. If, on the receipt of this by the mandarins of the various provinces, any true professors of the religion of the Lord of Heaven have been unauthoritatively seized, without being transgressors of the Imperial laws, we allow the authorities to liberate them. If any men, under pretence of religion, commit crime, and assemble people from distant villages, excite them to mischief, or if any villains of other sects, under the name of the religion of the Lord of Heaven, presume to create disturbances, they will be considered as having committed a treasonable crime, and be punished according to the established laws. No foreigners are allowed, by the regulations now established, to go into the interior and propagate their religion; for we must make a distinction. Let this be known—respect this.

"Having humbly recorded the above, we address this perspicuous order to the military and people, for their general information and implicit obedience.

"TAOU-KWANG."

"26th year, 2nd month, and 21st day;"
or the 18th of March 1846.

In the foregoing edict or proclamation, we find certain sects alluded to; these are various associations formed in China, which consist of evil-disposed men, who cause serious annoyance to the Government and all peaceably-disposed persons. The main object of these sects appears to be, overturning the present Tartar dynasty; and many acts of rebellion are committed by the members, as well as robberies and murders. In 1845, the local government in Hong-Kong passed an ordinance, whereby it was enacted that any Chinese, living in that colony, who was ascertained to belong to the Triad, or any secret society, should be declared guilty of felony, suffer imprisonment for the space of three years, be branded, and then expelled the colony.

The most powerful of these secret associations or societies, is the *Triad Society*; and it is this society that is alluded to in the 255th Section of the Penal Code of Laws, where punishment is awarded to rebels, or those who meet secretly in large bodies, amounting to one hundred in number.

It is said that the associates or members, are admitted with various and fixed ceremonies; the novice swearing before an idol, never to divulge what he may then learn, maintaining ever afterwards inviolate secrecy as to the proceedings of the body, and to obey

the commands of the delegated officers. Whilst taking the oath, the novice stands under two drawn swords, and afterwards cuts off a cock's head, which, as elsewhere remarked, is the Chinese method of taking a solemn oath; whereby the swearer intimates that, if he then tell a lie, or prove false to his oath, he wishes his fate may be the same as the bird's, which he has just decapitated. The members of the Triad, and other secret societies, are divided into lodges, have pass-words and signs, which are known only to themselves, many have most injudiciously and erroneously compared the members of these societies to Freemasons; the only point of similarity consists in the secret signs, as the members of the secret societies endeavour to subvert and overthrow the government of the country, whilst the Freemasons, on the contrary, are the upholders of all lawful authorities. It is affirmed that Gutzlaff found some of the verses, which are recited or sung at the initiation of novices, and a paper on which the oath was inscribed, the following curious document, supposed to belong to this Society, was found in the burial-ground at Macao, in 1828:—

"MANIFESTO TO INVITE AN ARMY.

"Illustrious, illustrious, the middle nation; vast vast, the Celestial Empire. A thousand states offered her tribute; ten thousand nations attended her court. The Hoo-men usurped and seized her; resentment for this it is impossible to express. Invite soldiers, buy horses; high respond the flowery bridge. Arise, soldiers; uplift the pike; destroy and exterminate the Tsing dynasty."

It appears that the secret societies date their origin from a war which took place at the end of the seventeenth century, between the Su-loos and Manchoos. These societies are constantly trying to overthrow the present royal family of China, whom they term usurpers; the members of one of them, called the water-lily sect, at the commencement of this century, rebelled and incited disturbances in four provinces, namely, Sze-chuen, Kau-suh, Hoo-pih, and Shen-se, throwing them into a state of revolt; and this rebellion was not quelled for eight years.

The secret societies appeared to rest tranquilly, until the year 1813, when fresh tumults were caused by them, and they attempted to assassinate the late Emperor, Kea-king, in the palace at Pekin; and would have accomplished their murderous design, had it not been for the undaunted courage, and bravery displayed by the monarch's second son, the present Emperor, Taou-kwang. Edicts were issued denouncing all sects or societies, and the local mandarins availed themselves of this opportunity to oppress and put to death the missionaries before alluded to, and many native Christians. It was about this period that two or more of these secret societies united, styling their body the "Triad Society, or Heaven, Earth, and Man," which, according to the Chinese doctrines, are the three principal powers which govern the universe. The several societies have various names and denominations, such as the "Pure Tea Sect," "Queen of Heaven's Company," "Flood Family," &c.; in the *Pekin Gazette* of June 1816, a statement is made of proceedings which had been taken against various

members of this sect, the leader of which had been condemned to suffer death. In the following year, one of the members of the Imperial family was found to be an associate of a secret society; he was imprisoned, fined, and degraded. Shortly after this discovery, more than two thousand members of one of these fraternities were apprehended at Canton, by the viceroy, Yu-en. During 1818, many families at Pekin were declared to be connected with secret societies, but were pardoned by the Emperor. In 1824, five hundred members of a secret society were taken prisoners in the province of Shan-tung; and during 1827, tumults arose at Mei-ling Pass, wherein a local mandarin lost his life, whilst endeavouring to suppress it. The Chinese authorities stated, that they dared not punish the members of these societies, when brought before their tribunals, and the Emperor immediately ordered them to call in the assistance of the military.

During 1831, the Emperor issued an Imperial edict, offering pardon to all members of any and every secret society, if they would give up all association or connection with the various sects. Shortly after this proclamation, the viceroy of Canton suggested giving up waste lands to the people; and this suggestion was acted upon by the Emperor, who also desired that tax-gatherers were not to oppress the poor; that schools should be established, where gratuitous instruction was to be given; and that rigid attention should be paid to the sacred edict (which is read publicly by a local officer twice during each

month), whereby the practice of virtue would be inculcated and kept alive in the people's hearts.

Many disturbances have been caused, within the last few years in China, by these secret societies, and serious revolts and tumults have occurred in the provinces of Shan-se, Hoo-nan, and Foo-keen. It is affirmed by many, that there is not a public office in China in which some of the officials do not belong to one of these secret societies, the military and the police also being connected with these bodies; and that men in self-defence join the most powerful of these societies, for protection in a time of tumult.

Whilst resident in Hong-Kong, the following curious circumstance came under our own knowledge:— Our compredore, in course of conversation with an intelligent specimen of the feminine creation, mentioned that he belonged to an association which met at a certain dwelling (indicating the house) at stated periods, and that he was a member of it, and the meeting would take place that evening; mentioned his intention of taking French leave, if permission were not granted him, as he intended joining the assembly. The lady grumbled, as ladies will, and ever have done, when put out of their way, expressed annoyance that the head servant should be absent at dinner-time, and no more was thought about it. In the course of the morrow this was mentioned, in conversation, during a morning call, to Major Caine, then the Chief Magistrate of Hong-Kong, who immediately begged the fair dame to obtain every information in her power from the compredore, as he felt convinced

this was one of the secret societies; saying, that nothing would be suspected if a lady put questions in a careless, *insouciant* manner. When the compredore came for orders, the lady gave them; ordered sweets, flowers, and the thousand-and-one things which appear at a dinner-table in the East (where the house is blessed by having a dear, domestic woman at the head of it), then asked the compredore if he had been to the meeting, and when he intended to go again; the man replied that he had been, and should go again soon; the fair questioner said that she should like to know when the compredore wished again to absent himself, to make arrangements accordingly; the man named the evening, received his *congé*, and was told there were no further orders. This was communicated to us, and we told the same to the major, who had found out that numbers of men were in the habit of meeting at the dwelling, which had been pointed out by the compredore to his mistress. Not another word was said by any one on the subject, secrecy having been enjoined by the major.

The evening came; the compredore absented himself,—returned about midnight: no questions were asked, no remarks made; but in the morning, we learned from Major Caine, that he had surrounded the house with his police, but found it empty, entirely denuded of every article of furniture; and the neighbours declared they knew not where the inmates had gone to; all they said they knew was, that business was carried on in the shop all day as usual; that it was closed at dusk, and that many men had been there, and came away again, bearing parcels and

articles of furniture. How the inmates of the dwelling had obtained cognizance of the Major's intent, none can tell; but can only imagine that one of the fraternity must have been among the police.

Our compredore was now questioned by us, in the lady's presence; when he coolly said, that he never stated that he belonged to any society, but merely had gone out to see his friends. Major Caine ordered him to appear at the police-court, when he was interrogated as to his connection with the inmates of the deserted abode; the compredore said that he only went there to purchase articles which they sold, and knew nought of them beyond.

No clue ever could be obtained to the whereabouts of the former inmates of the before-named abode, neither could our compredore be proved to belong to any secret society; although he had been constantly seen going in and out of this house where the meetings had been held. This fellow proved himself to be a great scoundrel after this discovery, planning most cleverly, and nearly effecting the robbery of our house.

At one period in Hong-Kong, during the Colonial Chaplain's frequent indispositions, a sight used frequently to be witnessed (when there was not a Naval Chaplain who could attend), truly sickening and heart-rending to those, who had not become case-hardened by too long a residence in the East. This harrowing spectacle was, a fellow-creature's corpse carried to the grave with only a friend to read the burial-service over him—or the remains of some of our brave fellows borne on the shoulders of their comrades, whose

cadaverous, haggard countenances, evinced but too clearly the bourne to which they were also hastening. No minister awaited the funeral train at the burial-ground (for the reasons above given), but some officer was hastily called upon to read the burial-service over our poor soldiers; quitting some frivolous amusement to perform the melancholy task.* We were told by an officer, that the American missionaries had been applied to on two occasions, to attend a funeral, and read the burial-service, which they refused to do; naturally, they were never asked to perform the duty again.

We have stated that in Hong-Kong it is the custom to prepare daily a certain number of graves, in ignorance who were to fill them at sunset: the yawning grave, alas! is too sure of a tenant at all times in that pestilential spot; and more or less graves are dug, according to the sickness or unhealthiness of the season. We feel perfectly convinced that this careless mode of proceeding, and apparent neglect of the dead, tends also to produce a very dire effect upon the minds of the Chinese, as there is not a nation in the whole world which pays greater respect to the memory of the dead: they said we treated our dead as they did their dogs—dug a hole—placed them in it, and filled it up—that was the Christian man's practice; but that the Chinaman's religion taught him to pay respect to the remains of their relations and friends.

We fear that every act of ours in China, either as

* There is now a Military Chaplain and a garrison hearse; the one is frequently incapacitated from illness; the last, in constant requisition.

members of a Christian church, or as merchants, has but one tendency: the British, by the immoral lives too generally adopted, by smuggling and cheating in the sale of *opium*, to produce in the minds of the heathen Chinese, thoughts and sentiments which we have heard expressed in the following words: "Englishmen cheat and swear, indulge in practices which they say are immoral; they act as we do; therefore how can their religion be better than our own?" The line of conduct here alluded to, is indulged in by men who attend the house of God with regularity, are entertained and received by the highest local authorities; thus conveying to the minds of the Chinese, that dishonest and immoral practices, are sanctioned by our sacred religion, and by our Government.

Baneful, then, must be our religious and political example, especially when taken in conjunction with that of many of the American missionaries, for the Chinese know not in general the difference between the English and Americans, calling both Europeans; but grievous as it may appear to the reader, the terrible effects of the line of conduct pursued by too many professing Christians in China, can only be known to, or appreciated by those who have witnessed the results in the Celestial Empire.

Fervently do we hope, that pernicious examples may be counteracted by the precepts and practices of the Bishop of Hong-Kong, the Colonial Chaplain, Mr. W. Medhurst, Mr. Robarts, Dr. Parker, Mr. McClachie, and other pious men: we trust also that efficient, pious, humble, honest, hard-working, gold-despising men, may be sent out to aid those already

there, in pointing out the way of truth, and undeceiving the natives of China, by exemplifying practically as well as theoretically, the true character of Christianity; convincing the heathens that all who call themselves Christians are not the followers of our blessed Saviour, unless they practise what His words inculcate.

CHAPTER XI.

Our Commercial intercourse with China from 1596 up to the present period—Bond given by our Merchants to cease trading in or introducing Opium into the Celestial Empire—The pledge violated—Official reasons for commencing the War with China—Imperial Edict—The Treaty of Nankin.

In the year 1596, England's merchants first turned attention, seriously, to the manifold advantages which could be derived from intercourse with the Celestial Empire, and the following document is the first official communication we have on record, and which was addressed by our mighty sovereign lady, Queen Elizabeth, to the Emperor of China:—

"Elizabeth, by the grace of God, Queen of England, France, and Ireland, the most mighty defender of the true and Christian faith against all who falsely profess the name of Christ: To the most high and sovereign prince, the most puissant governor of the great kingdom of China, the chiefest Emperor in those parts of Asia, and the islands adjoining, and the great monarch of the oriental regions of the world, wisheth health and many joyful and happy years, with all plenty, and abundance of things most acceptable. Whereas our honest and faithful subjects which bring these letters unto your highness, Richard Allot and Thomas

Broomfeild, merchants in the city of London, have made most earnest suit unto us, that we would commend their desires and endeavours of sailing to the regions of your empire for traffic's sake. Whereas the fame of your kingdom, so strongly and prudently governed, being published over the face of the whole earth, hath invited these our subjects, not only to visit your highness's dominions, but also to permit themselves to be ruled and governed by the laws of your kingdom during their abode there, as it becometh merchants, who for exchange of merchandise, are desirous to travel to distant and unknown regions, that they may present their wares, and musters* of divers kind of merchandize, wherewith the regions of our dominions do abound, unto the view of your highness, and of your subjects, that they may endeavour to know whether there be any other merchandize with us fit for your use, which they may exchange for other commodities whereof in ports of your empire there is great plenty, both natural and artificial.

"We, yielding to these requests of these honest men, because we suppose that by this intercourse and traffic, no loss, but rather most exceeding benefits will redound to the rulers and subjects of both kingdoms, and thus help and enrich one another. And we do crave of your most sovereign majesty, that these our subjects, when they arrive at any of your ports or cities, that they may have full and free liberty to egress and regress, and of dealing with your subjects; and may

* Musters,—samples or patterns of all kinds of goods, both manufactured and edible.

by your clemency enjoy all freedoms and privileges as are granted to the subjects of other princes. And we, on the other side, will not only perform the offices of a well-disposed and willing prince unto your highness, but also, for the greater increase of mutual love and commerce between us and our subjects, by these present letters of ours, do most willingly grant unto all and every one of your subjects, full and entire liberty into any of our dominions, to resort there, to abide and traffic, and then return, as it seemeth best to them.

"All and every of which promises we have caused to be confirmed, by annexing hereunto our royal seal.

"God, most merciful and Almighty, the Creator of heaven and earth, continually protect your kingly majesty.

"Given at our palace of Greenwich, the 11th of July 1596, and thirty-eighth of our reign."

This document never reached its destination, as the vessel foundered during a violent storm at sea: the value of commercial intercourse with China seems at this period to have been fully appreciated, as in the Lansdowne manuscripts will be found "The draft of a warrant to discharge ware bound for Kathay (China) which had been petitioned for and granted to the Earl of Leicester, and other adventurers for the discovery and finding out Kathay."

Walter Mildenhall was sent out by Queen Elizabeth to the court of the Great Mogul, and we find that in 1613 we had gained a footing in Japan, and established a factory there; this excited the jealousy of the Dutch, who also had a factory in Japan, and

differences of a serious nature arose between the English and Dutch East India Companies, which were put an end to by the British Government and the States-General of Holland entering into a treaty of defence, both countries engaging, and binding themselves, to endeavour to open and establish a free trade with China. Unfortunately, no beneficial results accrued to either from this treaty; but it would be foreign to our subject were we here to endeavour to prove who were the culpable parties. Matters remained in a most unsatisfactory state until 1634, "when a truce and free trade" to China, and every part of the world to which the Portuguese had access, was agreed to by the viceroy of Goa, and a company of English merchants was formed, pursuant to a license issued by Charles the First.

Immediately after this agreement had been entered into, a fleet of ships were sent out under the command of Captain Weddell, the merchants giving him credentials, and introductions to the Governor of Macao. As soon as the fleet arrived at Macao, the Portuguese consul informed Captain Weddell, that the Chinese would not consent to the English trading to, or in China. Captain Weddell, who was an enterprising man, determined that his long expedition should not be entirely without some good result; and as the Chinese would not allow the English to trade, he resolved to explore, and discover the entrance to the Canton river. Captain Weddell fitted out a barge and pinnace, which were manned with about fifty men, and in two days, to his great joy, came within sight of the mouth of the Canton river: it is stated that the

Portuguese had never been permitted to approach Canton by this route, but were compelled to use small craft; which were navigated through circuitous narrow straits amidst numberless islands. In a short time a Chinese san-pan approached the barge, and a Chinaman informed Captain Weddell through the Portuguese interpreter, that he would navigate their craft to Canton if he were well paid for so doing. This offer was gladly acceded to, but Captain Weddell had proceeded but a short distance up the river, when he fell in with some Chinese war-junks, the commander of which, ordered Captain Weddell to lay-to.

The Admiral inquired who had shown the barbarians the way into the Canton river, and expressed surprise that any should have the hardihood to attempt to explore, the interior of the "Son of Heaven's" dominions. Captain Weddell intimated that the English desired to trade with the Chinese, upon the same terms as the Portuguese. The Chinese Commander, agreed to allow some of the officers to proceed to Canton, giving them the use of a small junk for that purpose; but when near Canton, a Chinese official boarded the junk, ordering them to return to Macao, and a license should be given them to trade.

When Captain Weddell returned to Macao, the promised permission to trade was refused by the Chinese authorities (owing to the misrepresentations of the Portuguese); this incensed Captain Weddell, and he resolved to proceed at once to Canton; accordingly the whole fleet weighed anchor, and sailed up the river to the Bogue forts. The Chinese authorities, promised to give Captain Weddell letters to the mandarins of

Canton at the expiration of six days; therefore the fleet dropped anchors, and displayed white ensigns.

On the fourth day, the Chinese fired into a water-boat, and we read, in Staunton's account, "Herewith the fleet, being incensed, did display their bloody ensigns; and weighing anchor fell up with the flood, and berthed themselves before the castle (fort), from whence came many shots, yet not any that touched hull or rope. Whereupon, not being able to endure their bravadoes any longer, each ship began to play furiously upon them with their broadsides, and after two or three hours, perceiving their cowardly fainting, the boats were landed with about one hundred men, which sight occasioned them, with great distraction, instantly to abandon the castle and fly: the boats' crew in the mean time entering the same and displaying his Majesty's colours of Great Britain upon the walls.

The boats of the fleet seized a junk, by which a letter was sent to Canton, directed to the chief mandarins, expostulating on their breach of faith, excusing the assailing, and withal in fair terms, requiring the liberty of trade. The letter it seems was delivered: for the next day, a mandarin of no great note, came towards the ships with a white flag, the request was renewed and certain gifts presented: he was dismissed, but returned the same day with a junk to carry up such persons as would be able to conclude further upon the manner of their future proceedings."

Shortly after this, Captain Weddell, sent two of his officers, Robinson and Mounteney, up to Canton, to enter into negotiations with the mandarins; the vessel anchored in the river close to the city of Canton, and

the local mandarins agreed, that if Captain Weddell would restore the guns he had captured, he should be at liberty to carry on trade upon the same terms as the Portuguese, "and be allowed to fortify himself on any place outside the river."

The guns were restored, and trade commenced by two vessels being loaded with ginger and sugar, the supercargoes paying down about ten thousand rials for duties. Apparently, all was now brought to a favourable termination between the English and Chinese nations; but, in a very few days, the aspect of affairs totally changed; the Chinese mandarins sent a *chop* or protest to Captain Weddell, declaring that he had "forced the trade," the two supercargoes at Canton were taken prisoners, and fire-rafts were floated down the river among our fleet, but, most providentially, were discovered and destroyed before any damage had been done.

Meanwhile, the supercargoes at Canton had effected their own release by intimidating the mandarins, threatening to set fire to the city by means of a burning-glass. Our men were now drafted into boats, and went up the river, attacking the Chinese war-junks, some of which they destroyed, took the small town of Fa-mou, and sailed close up to Canton. The mandarins, apprehensive of farther mischief, if our demand to be allowed to trade with them was not complied with, agreed to our terms, and charged the Portuguese with instigating the previous line of action.

Be this as it may, there ought to have been one lesson taught us by the Chinese, namely, that firmness and determination will always gain the mastery over them;

but we did not, and have not, profited by experience. The Portuguese were exceedingly jealous "of the permission to trade," and threw every obstacle in the path of the English; and when the East India Company in the following year (1637) despatched ships to Macao (in conformity with the former agreement which had been entered into with the Viceroy of Goa), the Portuguese declared that the actions of Captain Weddell in the preceding year, had caused the mandarins to mulct them heavily. It does not appear that any vessel was sent out by us until 1644, when the East India Company sent the *Hinde* to Macao; but misunderstandings again took place, as we were overcharged in the port and other dues. What the state of trade was in China, in the year 1648, is set forth in the following letter, written by the supercargoes of the East India Company, who were resident at Bantam, in Java:—

"The experiment which you desire we should make with one of our small vessels for trade into China, we are certainly informed, by those who know the present state and condition of that country very well, cannot be undertaken without the inevitable loss both of ships, men, and goods; for as the Tartars overrun and waste all the inland country, without settling any government in the places which they overcome, so some of their great men in China, with a mighty fleet at sea of upwards of one thousand sail of great ships, as is confidently reported, rob and spoil all the sea-coasts, and whatsoever vessels they can meet with; and how one of our feeble vessels would be able to defend themselves against such forces it is easy to determine. As for the Portuguese in Macao, they are little better than

mere rebels against their Viceroy in Goa, having lately murdered their captain-general sent hither to them; and Macao itself is so distracted amongst themselves, that they are daily spilling one another's blood. But put the case, if all these things were otherwise, we must need say, we are in a very poor condition to seek out new discoveries, while you will not allow us either factors, shipping, or sailors, scarce half sufficient to maintain the trade already you have on foot; and therefore the Dutch but laugh at us to see us meddle with new undertakings, being hardly able to support the old."

In 1664, the ship *Surat* was despatched to Macao; no attempt at trade having been been made in the interval, owing to our war with the Dutch. The vessel remained in China for five months, and was then compelled to re-ship her cargo, as the dues and duties demanded by the Chinese were enormous, and the ship returned without effecting the sale of the goods. The ruling dynasty of the Celestial Empire was now changed, and the supercargoes wrote to the East India Company—"The new governors of China, the Tartars, are throwing every impediment in the way of trade; merchants from Canton are prevented from coming to Macao by pirates, who take everything before them; provisions are not to be had."

Nothing disheartened by this intelligence, the Company ordered their agents in Bantam to ascertain which port in China would be the one most accessible, and what description of merchandise would best suit the market. The agents stated, "That Foo-chow-foo is a place of great resort, affording all Chinese commodi-

ties, as raw and wrought silk, tutenague, gold, China roots, tea," &c. &c.

Before 1670 a trade had been established at Formosa and Amoy, Koxinga's the chieftain's son having entered into a treaty with the East India Company, whereby he promised to exempt their vessels and merchandise from all dues and duties. But no sooner was a factory established at Amoy, than the chief demanded heavy dues and duties, and monopolized the trade in sugar and furs, insisting also upon having presents made to him of every article which he coveted; and being credited with goods to a large amount, promising payment when he should have conquered those with whom he was at variance, and declared that he would throw open all the ports to the English, if he succeeded in overcoming them. Nevertheless in despite of these obstacles trade was carried on at Formosa and Amoy. In 1674 another ship was despatched by the Company to Macao, named the *Return*, but could not effect any satisfactory sales, as the supercargoes wrote, "owing to the intestine wars now raging in China, and the consequent distress, they sold only eleven pieces of cloth, and that at poor rates."

About 1677, the Viceroy of Canton invited the English merchants to establish a factory at Canton; but this proposition was negatived by the East India Company, who were carrying on a trade at Formosa and Amoy in bullion and merchandise to the amount of fifty thousand dollars annually. The reason assigned for the proposal of the Viceroy of Canton being rejected, was, that the king of Formosa would

not allow us to trade with his subjects, if a negotiation was entered into with any other potentate in China. In 1681 the king of Formosa was overthrown, and the Company withdrew from Formosa and Amoy,* attempting to establish factories at Canton and Foochow-foo; but as soon as the Portuguese found that a negotiation had been opened by the English with the Chinese authorities, for the purpose of establishing a factory at Canton, than they obtained, through a heavy bribe (which some authors state exceeded eight thousand pounds), the sole right of trading to, or establishing a factory at Canton. Sir John Davis most appropriately comments upon the egregiously absurd and stupid pertinacity which was evinced by the Portuguese, when they perseveringly endeavoured to exclude from the port of Canton all British merchants.

In 1682, when our merchantmen arrived in the Canton river, a Chinese war-junk hailed them, and the admiral informed the interpreter "there was an agreement entered into between the Emperor of China and the Portuguese, not to permit a trade with any other European nation." In 1685, the Emperor Kang-he ordered all the ports of the Celestial Empire to be thrown open for the purposes of carrying on commercial intercourse with foreign nations. Nevertheless, heavy exactions were enforced at Canton from all merchants, who were not subjects of the king of Portugal. No change occurred in commercial matters, of any importance, until 1689, when a duty of a dollar and a quarter per catty of tea, intended

* In 1685 trade was recommenced at Amoy.

for exportation into England, was demanded, and the payment of this duty was most rigidly enforced.

We find from statements which were made at that period by commercial men, that the principal articles of export were then, as now, teas, (some of them of the finest description), manufactured silks, fans, feather screens, porcelain, lacquered ware and ivory carvings. It was during this year (1689), that the free port privileges were essayed by an English merchant vessel called the *Defence.*

The Chinese had resolved that all ships belonging to foreigners which came to China for the purposes of trade, should pay dues in accordance with the size of the vessel, and that a measurer appointed by the local mandarins, was to measure each ship, and give in his report. The ship was not to be unloaded, or one article removed from the vessel, until all the dues were paid to the Chinese authorities. The captain of the *Defence* awaited the arrival of the measurer for three weeks, but unfortunately a dispute arose between the officers of the ship and this petty functionary as to the correctness of the measurement of the vessel.

Extortions were practised by the mandarins, and after some delay, by bribing, and paying heavy dues, the ship was allowed to discharge her cargo; most unfortunately a serious riot arose between the crew of the *Defence* and some Chinese, lives being sacrificed on both sides; this exasperated the mandarin, who insisted upon being paid (as a fine), the sum of five thousand taels, which Captain Heath was compelled to hand over to the authorities.

In 1698 or 1699, the East India Directors obtained a consul's commission, for their principal or head

supercargo (at that period, the gentleman who held the office was named Catchpoole); this commission constituted Mr. Catchpoole H. B. M. Consul for the empire of China and the adjacent islands, during the pleasure of the Court of Directors.

During 1701, Mr. Catchpoole attempted to establish trade at the port of Ning-po and the island of Chusan, and obtained permission to despatch merchantmen to each of these places. Three vessels were laden with valuable cargoes, the estimated cost of which is said to have exceeded one hundred and one thousand, three hundred pounds, and were accordingly despatched by Mr. Catchpoole to Ning-po and Chusan; this speculation turned out most unfavourably, for the dues demanded by the Chinese authorities were so exceedingly heavy, and the monopolizing spirit of the merchants so overwhelming, that our merchants were necessitated to withdraw the vessels with the unsold cargoes.

In 1702, Mr. Catchpoole established a factory at Pulo Condore* (an island off the coast of Cochin China), hoping there to establish a lucrative traffic, as many junks, bound to Siam and the Archipelago, touch at Pulo Condore, for the interchange of commercial commodities. During this year, exactions of the most atrocious nature were attempted to be practised upon our merchants at Canton by the local mandarins, who insisted that all commercial intercourse should be transacted with, or through one person, who was to be appointed by the Chinese

* Pulo Condore was taken by us in 1701, and a fort was built there for the protection of our traders.

authorities, and to bear the title of the Emperor's merchant. This arrangement our merchants would not consent to, declaring that they had a perfect right to purchase of, and sell their merchandise to, whom they chose; in despite of all remonstrance, our traders were forced to enter into an agreement to pay five thousand taëls for every ship that arrived with cargo for sale, at the port of Canton; and when this arrangement had been ratified, the plan of forcing all trade through, and into the hands of one, merchant, was abandoned.

We find that, although the new impost of five thousand taëls was levied on each vessel, the Chinese were not contented, but laid on a new duty of four per cent. on all goods that were exported. The merchants complained bitterly of this novel extortion, but remonstrance was futile, and they were ultimately compelled to submit to the extortion.

In 1704, the celebrated Italian painter, Gerardini, quitted Pekin, as he had completed the embellishing and adornment of the Emperor's palace, in that city, whereon he had been engaged for eight years; the Emperor, who was greatly pleased with the painter's works, ordered every facility to be afforded by the mandarins, to enable Gerardini to leave the Celestial Empire as speedily as possible. The Emperor appointed a *Hoppo* at Canton, who was entrusted to secure a passage in a homeward-bound vessel, with all possible dispatch, for Gerardini; a negotiation was commenced with one of the Company's captains, who agreed to sail immediately, and give the painter a free passage, if the other vessels, belonging to the

fleet, were permitted to be loaded speedily, and sail in company with him.

The local authorities, anxious to obey the Emperor's command, in facilitating the departure of Gerardini, consented to these conditions, whereby the departure of the Company's vessels was materially hastened.*

In 1705, our factory at Pulo Condore was destroyed, as the Malays attacked our countrymen, murdered them in a most barbarous manner, then plundered, and set fire to the factory; it is affirmed, this diabolical slaughter arose through the treachery of the Cochin Chinese, who hoped to regain the island, after the destruction of our soldiers and merchants had been effected.

No commercial matters of interest arose in China, until 1715, when we learn that the mandarins of Canton made overtures to the East India Company, promising them aid and protection, if vessels were sent regularly to that port, for the interchange of commercial commodities; the Company availed themselves readily of these auspicious advances, and agreed to despatch ships at stated periods of the year.

For the greater safety of our merchants, and British subjects generally, the following Code of Regulations was drawn up, and agreed to by the mandarins:—

"Articles agreed upon between the supercargoes of the East India Company and the *Hoppo*, or Superintendent of foreign trade at Canton:—

* The Emperor was a great admirer of the fine arts; and it is currently reported in China, and credited, that the monarch would not allow Gerardini to leave Pekin until he had imparted a knowledge of painting to five mandarins' sons, who became the court painters.

"1st.—Free trade with all Chinese, without distinction.

"2nd.—Liberty to hire Chinese servants, and to dismiss them at pleasure. English servants committing any offence, to be punished by the supercargoes, and not by the Chinese.

"3rd.—Liberty to purchase provisions for the factory and ships.

"4th.—No duties to be chargeable, on the re-shipment of unsold goods, nor on stores, such as wine, beer, &c., expended and used in the factory.

"5th.—Liberty to erect a tent on shore for repairing casks, sails, &c.

"6th.—English boats, with colours flying, to pass and re-pass the Custom houses without examination; and the sailors' pockets not to be searched.

"7th.—Writing desks, escritoires, and chests to be landed and shipped without examination.

"8th.—The Hoppo, to protect the English from all insults and impositions of the mandarins and common people."

Trade was carried on more satisfactorily and amicably until 1718, when the records of the East India Company state (vide Lords' Report, page 279), that "a private ship, named the *Anne*, from Madras, seized a junk, belonging to Amoy, in satisfaction of injuries received at that port. The Emperor being informed of this, sent a special messenger to inquire into the affair; and on his report, ordered the mandarins, whose duty it was to see justice done the Madras merchants, to be severely punished. The

seizure of the junk caused the English to be better treated than ever."

Our factory still existed at Amoy, and our merchants at this period met with fewer obstacles, in trading with the Chinese at this port, than at Canton, where frequently the supercargoes were compelled to detain ships laden with valuable commodities at the mouth of the river, until the mandarins became security for the proper reception and treatment of the crew, officers, supercargoes and traders. It was deemed necessary, for the protection of the lives and property of British subjects, frequently to bring on shore sentries, to protect the factories and their inmates; and it is deeply to be deplored that this wholesome check upon a turbulent populace was ever relinquished.

In 1720 we find that trade flourished, and having taken a regular form the Chinese resolved upon making new regulations and fresh exactions, in addition to fresh duties on imports, which amounted to fifteen per cent.; no person was allowed to supply the ships with provisions or water without a permit from the mandarins, for which permit a heavy fee was demanded; there was also a heavy measurement duty to be paid and present to the Hoppo, before the vessel was to be allowed to unload. A body of native merchants were now appointed, who were termed the Hong merchants, who for the privilege of trading with the British, became security for their proper conduct, and the payment of all dues and duties demanded; the merchants resisted stoutly and manfully

the newly-imposed duties, and the attempt to monopolize the trade by a certain number of merchants.

In 1721, a formal complaint was made to the authorities of a combination attempted by the Chinese to regulate the prices of all merchandize;* this called for stringent measures being adopted by the East India Company, who sent the following instructions to their supercargoes, which placed the liberty of traffic on its true basis:—

"This article is likely to be more necessary and strenuously to be insisted on now than ever, for our last returned supercargoes have brought us a draft of the combinations which the Chinese were forming to set their own prices on the goods to be sold to the Europeans, thereby to have their proportion of the real profit on the said goods, whoever appeared to be the seller."

In 1722, the Hoppo forbade all merchants, save those belonging to the body called the Hong, to carry on trade or traffic with Europeans; and compelled all native merchants to pay forty per cent. on tea, and twenty per cent. on porcelain, which was sold by them; from this obnoxious tax the Hong merchants were also exempted. In 1723, meeting with fresh annoyances, inquiries were instituted by the supercargo of the *Walpole*, and this gentleman ascertained that the Chinese authorities, and their subordinates, had completely engrossed the whole trade. These officials compelled the native merchants to borrow money from them at an exorbitant rate of interest, previously buying up all tea and silk which was for

* A similar attempt was made recently, in the year 1847.

sale in the markets, or in the provinces, consequently, if the merchants wished to trade with the English, they were compelled to buy the tea and silk at whatever prices were set on these articles by the monopolizer. Many merchants were entirely ruined by these nefarious practices, consequently there were but a limited number who could enter into a contract to furnish the Company's ships with cargoes.

In 1727 many merchants quitted Canton for Amoy, being induced to leave the former from the heavy and constant extortions which were constantly practised and enforced by the mandarins and Hong merchants; the authorities also of the latter having invited our merchants to come to, and settle at, that port. We learn that on "the 22nd of April, at a consultation held this day, it was resolved to remove to Amoy, in consequence of the increased exaction, and insulting treatment which we are exposed to at Canton."

As soon as the Chinese authorities heard that our merchants purposed removing to Amoy, they desired the Hoppo to promise the merchants, that if they would remain at Canton, no farther taxes or imposts should be levied. Notwithstanding these fair promises, in the month of October, trade was impeded for a considerable period, as the native merchants entered into a combination, and teas could not be procured for shipment, save at exorbitant prices. In 1728, the Governor of Canton was appealed to, by all merchants established at that port, to abolish the Hong monopoly, but the appeal was disregarded, although the mandarin promised to take the affair into consideration. In a very short time afterwards, it was officially announced that

the Chinese authorities had resolved that the *Co-Hong* was the only medium through which foreign trade could be carried on; and that an additional duty of ten per cent. would be levied on all exports. In 1730, we learn that the tax of ten per cent. which was levied on exports, amounted to the enormous sum of sixteen thousand taels; and although our merchants used both remonstrance and expostulation, they could not succeed in getting the obnoxious impost revoked. In 1732, the fraternity of European merchants, viz., English, French, and Dutch, who were established at Canton, united in an appeal to the local authorities, urging the necessity of abolishing the heavy taxes and imposts which were levied upon exports. The mandarins again promised to take the matter into consideration, but no satisfactory determination was arrived at, and the obnoxious imposts still continued to be levied.

During the two subsequent years, the consignments from England did not realize any profits whatever; consequently, in accordance with a previous agreement, the presents to the Hoppo, which annually amounted to one thousand nine hundred and fifty taels per cargo, were withheld by the merchants; but this functionary insisted upon being paid his annual present, and threatened, in case of refusal, that all trade should be stopped —thus enforcing compliance with the unreasonable demand. In 1735, silk of an inferior description to the muster shewn was attempted to be palmed off upon our traders by the native merchants; who refused to take back the silk when required so to do, as the article was not in accordance with the sample agreed upon. A complaint was made to the Viceroy, who returned a

most insulting reply, the purport of which was, "that he was astonished at the presumption of the barbarous foreigners in troubling him about trifles, and forbade all foreigners in future from entering the city, which was not allowed, and would not in future be permitted." The supercargoes became greatly incensed at this insolent reply, and threatened to remove their factory to Amoy, if some of the dues were not diminished; this alarmed the mandarins, who promised to reduce the Hoppo's present, of one thousand nine hundred and fifty taels per vessel, to a nominal amount, if the factory and trade remained, and was carried on at that port.

The mandarins of Amoy, hearing of the disagreements between the local authorities and merchants at Canton, again invited traders to send cargoes to that port; and accordingly ships were despatched to Amoy, laden with valuable commodities. As soon as the ships anchored in the outer harbour, the supercargoes endeavoured to ascertain what duties would be demanded, or imposed, by the local authorities; disputes arose as to the correctness of the rule which was used to measure the vessel, which were terminated by the Chinese authorities agreeing to abide by their original agreement. Accordingly, the ships broke bulk, and commenced discharging their cargoes; which was no sooner effected, than the mandarins insisted upon the arms and ammunition of the ships being placed in their possession, and ordered that an officer appointed by themselves should remain in the factory, to take account of all goods that were sold. The supercargoes refused to sell goods at the prices which were offered for them,

or to comply with these unreasonable demands, and made a formal complaint of the treatment they had experienced, which was not in accordance with the promises that had lured them to Amoy.

Weeks elapsed before any notice was taken of this complaint, when, almost wearied with the delay, the supercargoes received a grand chop from the viceroy of the province, ordering "that the foreigners should be allowed full liberty to trade, and that a decree had been issued by the Imperial Grand Council, whereby the mandarins of Amoy were expressly enjoined not to demand a duty of seven per cent., which was formerly paid by European vessels. As this gracious concession had been made, it was hoped that foreign trading vessels would be again induced to resort, for the purposes of traffic, to the port of Amoy."

Despite this promising official communication, innumerable difficulties were thrown in the path of our merchants, by the Hoppo and local mandarins; and the supercargoes stated in their official communications to the Company, "That the local authorities at Amoy were full of delays and prevarications, denying one day what they had promised the preceding;" consequently, after remaining many weeks at Amoy, the supercargoes were compelled to order the goods to be reshipped, and the vessels put to sea, with the whole of their cargoes, as not a single article of merchandise had been sold.

In 1736, the Emperor Keen-lung ascended the imperial throne, and revoked the edict which enforced the payment of 10 per cent. upon all exports: the imperial chop ordered that the merchants should

assemble in one of the public buildings at Canton, and "KNEEL, WHILST THE ACT OF GRACE WAS READ." The whole body of merchants resolutely refused to comply with this imperious command, and disputes upon disputes arose between the local mandarins and the European merchants of Canton. The Viceroy of the province demanded a present of thirty thousand taels from the merchants, as he averred that it was through his intercession and influence at Pekin, which had caused the repeal of the obnoxious tax. Although the Viceroy made this statement, it was not credited, as it was through the influence exerted at the court of Pekin by the Jesuits, that had caused the repeal of this intolerable impost; as the French merchants, many of whom belonged to the fraternity of Jesuits, had united with the English in petitioning against this odious tax. The Emperor also required that all the arms and ammunition which might be on board merchant vessels, should be delivered up to the Chinese authorities: expostulations were ineffectually used, but a bribe to the amount of six thousand taels being administered to the mandarins, the demand was laid aside.

The Emperor issued the following imperial and imperative order to the local mandarins of Canton:— "That deeming it necessary to intimidate the fierce barbarians, it was ordered that if any disturbance should arise, whereby bloodshed ensued, that *life for life* should be required, without any regard being paid to extenuating circumstances, which the Chinese laws permitted and sanctioned when natives of the Celestial Empire were concerned, or violated the laws."

It was during 1737 that a vessel was despatched to Ning-po, with cargo, but, unfortunately, neither sale of goods nor barter could be effected; the local mandarins rivalled their compeers at Amoy in their unreasonable and imperious demands, and the vessel returned to Canton laden with unsold merchandise. At this period, the demand for tea, silk, and other Chinese commodities had greatly augmented in Europe, and the trade gradually increased to a considerable extent. Anterior to this time, the Portuguese merchantmen were confined to their own port of Macao, the port of Canton being frequented by English, French, Dutch, Swedish, and Danish vessels.

Until 1742, we do not find any event of sufficient interest recorded to merit remark: in that year, Commodore Anson arrived in China; the *Centurion* being the first British man-of-war which had visited the Celestial dominions. When the *Centurion* came to anchor in the Canton river, the Commodore informed the mandarins that he required provisions and water, for which he was ready to pay the market-price. The mandarins stated their willingness to supply provisions if certain dues were paid; these imposts Commodore Anson refused to pay, and stated his determination not to leave the river until provisions and water had been sent on board the *Centurion*. As this intimation was disregarded by the mandarins, the Commodore weighed anchor, and dropped down the river, bringing the *Centurion* to anchor opposite the Canton Custom-house: the Commodore, accompanied by the English, Dutch, Danish, and Swedish

supercargoes, demanded an interview with the Viceroy of Canton. The interview took place; and the Viceroy agreed that supplies should be furnished to the *Centurion*, and gave permission for materials to be furnished that were required for the repairs of the vessel. To the firm, decided line of conduct which was pursued by Commodore Anson towards the mandarins, may be attributed the respect that was shown to the British flag: had the Commodore hesitated or vacillated, fresh exactions would have been attempted, and if all the unreasonable demands had not been complied with, the *Centurion* would have remained without the like necessary supplies.

In all our intercourse with the Chinese, from the earliest period up to the present time, it has invariably been found that decisive firmness produced a most beneficial result, whilst hesitation or vacillation, when demanding what was in itself right, or what had been agreed upon, has invariably been attended with disastrous consequences.

It has been remarked by those, who have studied the character of the Chinese, morally and politically, that the presence of a man-of-war on the coast of China would in all probability have prevented much of the personal annoyance, vexatious taxation, and the enforcement of extortionate imposts, which the records of foreign intercourse present. The history of our intercourse is, in fact, little more than a recital of extortionate demands on the part of a government too proud and self-conceited to understand either their political or moral interests; and the recriminations of our merchants taxing the government with

breaches of faith, and attempting extortionate taxation: although our merchants made complaints, they were powerless, being unable to do more than protest against this nefarious line of conduct.*

Had a man-of-war been at hand to protect British subjects, and enforce agreements being carried out that had been entered into, affairs, both commercial and political, would have assumed a different aspect in China. It has been proved, that decision and firmness, such as that which was displayed by Commodore Anson, when requiring only what was morally correct, being upheld by a force not lightly either to be incensed or trifled with, has invariably proved the most successful way of dealing with the Chinese nation.

Shortly after the departure of the *Centurion*, the mandarins of Canton attempted fresh exactions, and as the Hong merchants, succeeded in preventing all direct intercourse taking place between the local authorities and our merchants, it was resolved to endeavour again to establish a trade with Amoy and Ning-po. Unfortunately, these efforts were unsuccessful, as the *Hardwicke*, which was sent to Amoy in 1744, was compelled to return without a cargo. In 1747 the taxes were again enforced which had been abolished by the Emperor in 1736, and it was found impracticable to obtain an audience or interview with the Chinese authorities. All trade was now stopped, which was not renewed until 1750, when the East India Company sent instructions to

* The contraband traffic in opium ought never to have been tacitly sanctioned by our government.

their officers, to make presents to the local mandarins, thus stopping the outcry which was raised by these covetous and greedy officials. In 1754, the annoyances which our merchants experienced at Canton, and the taxation was so heavy, that the East India Company gave orders to open a trade and establish a factory at Ning-po. As soon as the mandarins became cognizant of this intention, they promised not to enforce the taxes; our merchants required a written agreement to this effect, which was to bear the signature of the local government; but this concession was positively negatived.

During 1755, the trade at Canton was entirely restricted to being carried on through the Hong merchants; and this exclusion of all other merchants and shopkeepers proved extremely prejudicial to our mercantile interests; consequently, two of the supercargoes, Messrs. Harrison and Flint, were despatched to Ning-po to endeavour to establish a trade; these gentlemen were received by the local mandarins with every mark of respect; but in a very short time afterwards, when the *Holderness* arrived, it was with the greatest difficulty that a cargo could be procured; and an Imperial edict was issued, whereby all trade was ordered to be carried on solely at the port of Canton. Trade was carried on until 1759, when the factory of Ning-po was destroyed, and edicts were promulgated, forbidding the Chinese to supply the ships with provisions. Mr. Flint visited Ning-po in 1760, but was totally unable to restore the trade.

In 1761 the principal supercargo, Mr. Pigou, thought it expedient to attempt sending an embassy

to Pekin, to represent the extortions that were practised by the officials, and to obtain permission to re-establish the trade in the north; Mr. Flint, who had acquired a complete knowledge of the mandarin or court dialect, was selected as the gentleman best calculated to conduct this mission successfully.

It is affirmed, that the local mandarins of Canton sent presents, to the amount of twenty thousand taels, to the authorities at Pekin, as bribes, to prevent the embassy or a petition from reaching the Emperor. Mr. Flint met with innumerable difficulties, and although he did not reach Pekin, caused his petition to be placed in the Emperor's hands. The Emperor commanded an investigation to take place, regarding the conduct of the local authorities at Canton; subsequently ordering the dismissal of the Hoppo, and taking off many taxes; ordering, also, that the vessels belonging to the English were no longer to be styled "the foreign devils' ships," but were to be termed the "western ocean vessels."

As soon as Mr. Flint returned to Canton, the Viceroy of Canton intimated that he wished to communicate with him. Mr. Flint, accompanied by all the supercargoes then resident at Canton, waited upon the Viceroy; immediately the gentlemen entered the palace, their swords were taken by force from their sides, and they were ordered to prostrate themselves before the Viceroy; this obeisance they positively refused to perform; the refusal had scarcely passed their lips, when they were surrounded by the Viceroy's creatures, and thrown flat upon their faces. The Viceroy then pointed to a Chinese document, and

informed Mr. Flint that it was the Emperor's order for his banishment to Macao for three years, at the expiration of which period he was to be compelled to leave the Celestial Empire, never again to return, unless he was prepared to sacrifice his life.

This punishment was inflicted because Mr. Flint attempted to re-establish trade at Ning-po, and had had forwarded a petition to the Emperor; the Viceroy also informed the gentlemen, that the Chinaman who had written the petition was in prison, and was to suffer death that day, because he had traitorously assisted the foreign barbarians.

Mr. Flint was sent, under an armed escort, to Tsien-han, a place near Macao, where, to the dishonor of Great Britain, we regret to say he was allowed to remain for the space of two years and a half. It is stated that Mr. Flint informed the East India Company that a bribe of two hundred and fifty pounds would procure his liberty; but a petition was sent to the Chinese authorities, instead of the money, and Mr. Flint languished in imprisonment in a tropical climate.

This was a bad reward for Mr. Flint's persevering, energetic services, which had been of essential utility to the Company, as that gentleman had become a proficient in the Chinese language, and had acted as interpreter at Canton for twelve years.

We are compelled to coincide with the following remark, made by Sir John Davis, page 65, "China Opened," vol. i.:—"The ungrateful return which his energy and exertions in their service met with from his employers, was such as tended, in all probability, more than any other cause, to discourage his suc-

cessors from undertaking so laborious, unprofitable, and even hazardous work of supererogation."

In 1763, the East India Company sent out as their agent Mr. Skottowe, who was to inquire into the cause of Mr. Flint's imprisonment, and to obtain redress for the numerous enforced taxations. No good resulted from this mission, the authorities were most insolent to Mr. Skottowe, and the Viceroy of Canton sent a letter to H. B. M. wherein he recommended "our king to take Mr. Flint and keep him in close confinement, as his nation were basking in the smiles of Imperial favor, consequently they should be most grateful, and should leap high into the air to show the joy of their hearts."

This insult was tamely submitted to, and the cruel injustice which had been inflicted on Mr. Flint, appeared only to prelude further extortion; for in 1765, when the *Argo* arrived, the Hoppo insisted upon measuring the vessel; the commander refused to allow a man-of-war to be measured, but as this gentleman had not the decision of Commodore Anson, after a prolonged dispute, which lasted nearly four months, the Hoppo carried his point, and a man-of-war belonging to the King of Great Britain was measured and paid accordingly.

We learn that in 1771, the Co-Hong, or committee for regulating the prices of all articles of import and export, was abolished, the East India Company paying the enormous sum of one hundred thousand taels, to obtain the long-sought-for privilege of buying and selling goods at their market value. Matters proceeded in an unsatisfactory manner until 1779, when

the Hong merchants established the Consoo fund, and the history of the origin of this fund is extraordinary. It is stated that in a very short time a large sum of money, exceeding three millions and eight thousand Spanish dollars, became due to the merchants at Canton, for goods sold by them to the Chinese traders; all efforts to obtain payment were fruitless, and the merchants caused a memorial to be laid before the government of Madras.

A man-of-war, commanded by Captain Panton, sailed for Canton, who had received orders from the Admiral to insist upon having an interview with the Viceroy of Canton, that the claims of the merchants were to be urged, and payment enforced. Before Captain Panton could obtain an audience with the Viceroy, he was compelled to use threatening language. After many delays, an arrangement was entered into whereby it was agreed that half the amount should be paid in ten years, but interest was not to be paid for this accommodation.

Shortly after Captain Panton sailed for Madras, and to indemnify themselves for being compelled to pay their lawful debts, the authorities taxed all goods at the rate of three per cent., the only articles which were exempted from this tax being long-cloths, cotton yarn, woollens, and iron.

This impost upon European commerce was practised until a very recent period. It is officially recorded that part of the money which arose from these novel taxes, was disposed of in the following manner by the Hong merchants, to facilitate and promote the interests of European merchants:—

	Dollars.
Yearly tribute to the Emperor, .	18,000
Birthday presents to the Emperor,	43,000
To an agent at the Court of Pekin,	7,000
Presents to the Hoppo at Canton,	7,000
The same to his mother or wife, .	7,000
Ditto to mandarins and officials, .	13,000
Repairing the banks of the Yang-tsze-Kang, or Yellow River, .	10,000
For Ginseng,*	47,000
	152,000

One source of constant difficulty in China was the disorderly conduct of sailors, as the Chinese laws require that "life should be given for life;" and in 1780, a Frenchman killed a Portuguese sailor, who immediately fled to his Consul's house for refuge. The Chinese authorities insisted that, as the Frenchman had violated the laws of China, he should be handed over to them for punishment; in an evil hour the criminal was given up, and he was publicly strangled.

In 1784, a most atrocious murder was perpetrated upon an unoffending man; in firing a salute from the *Lady Hughes*, a native was killed, as a ball had been accidentally left in the gun: the Chinese authorities insisted upon the man being given up who had fired the gun, as they required life for life, and to the disgrace of Englishmen be it said, this demand was complied with, and the unfortunate gunner was

* This is a medicinal drug, highly prized by the Chinese, is an imperial monopoly, being grown most extensively in Tartary.

butchered. It is quite evident that we never ought to have given up a subject of Great Britain to be tried by the Chinese and their laws, much less to have suffered the unfortunate man to be executed for accidental homicide. Subsequently, when offences were committed that were noticed by the judicial authorities, large bribes have been administered to the Chinese judges to insure a favourable decision, consequently no other authorized murders are recorded.

Until the arrival of Lord Macartney's embassy, impositions of every species were practised, and in 1785, all provisions that were consumed by foreigners were taxed; vessels that could not effect the sale of their cargoes were also made to pay dues, and we learn that the *Bellona* was compelled to pay duties on a full freight, although she sailed unloaded. When this vessel returned to Canton with her cargo, the Hoppo insisted that the supercargo should dispose of the whole of the cargo to his friend, at the prices which he stipulated for; expostulations were useless, and worse than useless; redress could not be obtained, and when the slightest delay arose in complying with these unjust demands, trade was immediately ordered to be suspended by the local mandarins.

In 1790, Lord Melville, then President of the Board of Trade, brought under the notice of the government the serious injury commerce sustained by the exactions which were practised by the Chinese authorities, and the injurious effect arising from all other ports in China, save Canton, being closed against the subjects of Great Britain, and the mono-

poly of the Hong merchants. It was then resolved to send an embassy to the Emperor of China, Lord Macartney being selected as the ambassador. The following judicious instructions were given to Lord Macartney, and we can only deplore that our ambassador was unable to carry them out fully :—

"Merchants were to be allowed to trade at, and reside at Tien-Sing (which is the port of Pekin), Ningpo, and Chusan.

"To have a warehouse at Pekin for their goods, as the Russians formerly had.

"To grant some small, detached, unfortified island near to Chusan, as a magazine for unsold goods, and a residence for those who had charge of them.

"A similar privilege near Canton, and certain trifling indulgences.

"To abolish the transit duties between Canton and Macao, or to cause them to be reduced.

"To prohibit the exaction of any duties from English merchants over and above those settled by the Emperor's command or edict; a copy of which is to be furnished to British merchants."

The embassy sailed from Portsmouth on the 26th of September 1792, and arrived in China in the following year; the particulars of Lord Macartney's visit to China are too well known to require recapitulation, suffice it to remark, that some few advantages were gained by our ambassador's visit to the Celestial Empire, which cost the nation upwards of one hundred and seventy thousand pounds.

The privileges granted to our merchants were, a reduction of the expenses which the supercargoes

were charged when they journeyed from Canton to Macao, or *vice versa;* the Hong merchants were also, in some degree, restricted from using prejudicial influence in commercial transactions with the merchants. Many grievances still remained that fettered commerce heavily; the principal of these, (which were complained of justly by our merchants,) were, that ships and merchandize were unfairly measured and weighed by the Hoppo; that unjust charges were made upon stores, and goods were transferred from one vessel to another, that the dues exacted on shipping were exorbitantly high, and that the tax called the Consoo Fund was allowed to be enforced.

Until 1805 affairs did not change in the slightest degree, or alter their aspect; trade was frequently suspended from the whim and caprice of the officials, who required large bribes; when these were given commerce was allowed to recommence. During this year an interchange of letters and presents took place between the King of Great Britain and the Emperor of China; and we subjoin the reply of the monarch of the Celestial Empire, as a specimen of regal insolence.

"Your Majesty's kingdom is at a remote distance beyond the seas, but your country is observant of its duties and obedient to its laws; beholding from afar the glory of our empire, and respectfully admiring the perfection of our government. Your Majesty has despatched letters for our perusal; we find they are dictated by appropriate sentiments of veneration and esteem; and being therefore inclined to fulfil the wishes of your Majesty, we have determined to accept

the whole of the accompanying offering, which has been laid at our feet.* With regard to those of your Majesty's subjects who for a long course of years have been in the habit of trading to our dominions, we must remark to you, that in our unbounded goodness, our celestial government looks upon all persons and nations with eyes of charity and benevolence, and invariably acts towards, and considers your subjects with the utmost *kindness, indulgence, consideration, love, and affection.* On their account, therefore, there can be no occasion for the exertions or interference of your Majesty's government."

In 1806 the East India Company asked permission to send Mr. Manning to Pekin; this gentleman was well versed in the sciences of medicine and astronomy, and offered his services to the Emperor of China as physician and astronomer, as an edict had been promulgated stating that the Emperor required the aid of scientific men. A petition was forwarded by Mr. Manning to the officials, but they refused either to suffer him to proceed to Pekin, or to forward his petition.

During 1807 a serious disturbance arose between the sailors and Chinese at Canton; with great difficulty the sailors gained the factories, which were speedily surrounded by the turbulent natives, who

* Much of this extraordinary phrascology arose through mistaken policy. Lord Macartney allowed the embassy to be designated as "bearing tribute" to the Emperor of China; and the *Pekin Gazette* announced, that "red-bristled barbarian tribute-bearers had arrived,"—the petition having been headed by the interpreters as coming from the "red-bristled barbarian tribute-bearers;" this ought not to have been permitted.

commenced throwing missiles at the buildings and the European passers-by. At length our men became uncontrollable, and sallied forth against the orders of their captain, and dealt blows most lustily among the Chinese. Unfortunately one Chinaman was killed. The mandarins demanded "life for life, and blood for blood;" but Captain Rolles and the supercargoes positively refused to give up any of our men to be butchered, as the unfortunate gunner had been, which the mandarins alluded to as being a precedent why another subject of Great Britain should be placed in their hands. Trade was suspended for more than two months, and it cost the East India Company forty-five thousand pounds, which was expended in bribes and presents to the mandarins, before commerce was resumed.

In 1808 it was deemed necessary to send troops from India to occupy Macao, (which was, and is, a Portuguese settlement), as the French had taken possession of Portugal; Admiral Drury commanded the expedition, and landed a detachment of soldiers, the Portuguese having solicited our aid; this caused great annoyance to the Chinese authorities, who immediately suspended the trade, and forbade the natives to supply the ships with provisions. Admiral Drury was at length incensed by these petty and continual annoyances, and he informed the mandarins, that his instructions had not forbidden him to declare war against the Chinese nation if necessary. This alarmed the authorities, and they stated that the Emperor had promulgated an edict forbidding the occupation of Macao by armed foreigners. After much verbose discussion, Admiral Drury withdrew

the troops and sailed for India; the Chinese affirming that they had driven the 'red-bristled barbarians' from their shores, building a temple and fort on the banks of the Canton river to commemorate *their victory!* The fort is called by foreigners Howqua's Folly.

In 1814, being at war with America, the frigate *Doris* seized an American ship at sea, and brought her to Macao; this caused all commerce to be suspended for months, as the Chinese affirmed that we had no business to fight battles in their seas. The committee at Canton informed the mandarins that they could not control the actions of a man-of-war; but this the officials could not, or would not, comprehend, and said that unless the *Doris* was sent away immediately, they would order all native servants to leave their employers, as well as stop the trade. In pursuance of this threat, the authorities entered the factories by force, and ordered the servants out of the houses. The select committee (at the head of which was Sir G. Staunton and J. Metcalf) being at Macao, as soon as this intelligence reached Macao, the gentlemen proceeded to Canton, and Sir George Staunton informed the mandarins that he was charged by the committee with several communications of importance, but in none of them was anything proposed for themselves, more than the prosecution of a fair and equitable commerce, under the protection of his Imperial Majesty; that they entertained every disposition to obey his laws, that they sought for no innovations, nor were desirous of interfering in any affairs of government in which they were not concerned.

Many subsequent interviews with the mandarins took place, and Sir George threatened, if no satisfactory arrangement could be made, to order all the merchants to quit Canton. On the 19th of October certain propositions were made, which the authorities refused to comply with, therefore Sir George carried his threat into execution, ordering all British subjects to leave Canton immediately, and the Company's vessels also, which were anchored off *Wham-poa*, to drop down to the second bar. When the authorities found that the committee were *firm and decided* in the course they intended to pursue, which was, that unless trade could be carried on without molestation, they intended to withdraw from Canton, they sent a communication, which was delivered by one of the Hong merchants named *Howqua*, which conceded the principal points that were demanded by Sir George Staunton and the committee.

"Permission was granted to address the government in Chinese, through the Hong merchants, without the contents being inquired into.

"Forbade the use of disrespectful language and opprobrious epithets.

"The local magistrates not to visit the factory without giving due notice.

"The communication by boats between Canton and Whampoa to be open and free as usual.

"Natives may be employed as coolies, porters, tea-boilers, cooks, and in other similar capacities.

"Ships of war to remain at their usual anchorage, near *Wham-poa*, but when the merchant ships depart, the ships of war to depart also.

"Boats to receive passes at certain stations."

It was at length resolved upon by the home government, to send an embassy to the Emperor of China; accordingly Lord Amherst was despatched, and he reached Pekin on the 28th of August 1816, after every difficulty had been thrown in the way to prevent the embassy pursuing the journey, or reaching the capital. The embassy was summarily dismissed without seeing the Emperor; as the ambassador had most properly refused to *koo-tow*, unless an engagement was entered into that if any subject of the Celestial Empire came to Great Britain, he should perform the same ceremony to the monarch of England. This engagement the authorities deemed it derogatory to make, and Lord Amherst was compelled to return without accomplishing the object of his journey; insults and annoyances were practised upon the ambassador and his suite in every way; and the following account, given by the Right Hon. Henry Ellis, must rouse the ire of every Englishman:—

"Many of the retinue returned as they went, *in carts*; the motion was bearable until we came to the paved road, when the jolting became intolerable: it was repeated dislocation of every part of the frame, each jolt seemed sufficient to have destroyed life, which yet remained to undergo the dreadful repetition. The elements combined with the Imperial displeasure to annoy us; the rain fell in torrents, not, however, so violently as to deter the spectators from indulging their curiosity, by thrusting lanterns into the carts and sedan chairs, to have a full view of our persons. I certainly never felt so irritated in my life."

A most insulting letter was addressed to the Prince Regent by the Emperor, and we subjoin a portion of it:—

"Hereafter there is no occasion for you to send an ambassador so far, and be at the trouble of passing over mountains, and crossing seas. I, therefore, sent down my pleasure to expel these ambassadors, and send them back to their own country, without punishing the high crime they had committed, in entering my dominions without invitation or permission."

Disputes now arose at Canton between the mandarins and our merchants, and the select committee sent a communication, reminding the local authorities of the agreement which had been entered into in 1844. No satisfactory result ensued, and when H. B. M. frigate *Alceste* attempted to proceed to Canton, she was fired at from the forts. This roused the indignation of Captain Maxwell, who sent a broadside into the forts, when the firing ceased. The line of conduct which was pursued by Captain Maxwell was most judicious, and proved most beneficial to commerce, as a less insolent, overbearing course was pursued (for a short period only) by the local authorities. Lord Amherst also behaved as became the representative of a mighty monarch; for when an interview took place between himself and the Governor-general of Canton, he insisted upon having the seat of honour allotted to him, as being the representative of royalty; this was ceded, after some discussion.

In 1821, the Chinese attacked some sailors belong-

ing to H. B. M. ship *Topaz*, who went to procure water at Lin-tin: several of our men were wounded, as well as some of the assailants, one of whom was killed. The mandarins stopped the trade. Sir James Urmston (then Mr.), who was at the head of the Company's establishment at Canton, immediately ordered all the supercargoes to leave the factory.

When the mandarins saw the fleet of merchantmen pass the Bogue, they sent a messenger to request them to return, making apologies, and stating their readiness to re-open commercial intercourse.

In 1824, whilst the *Balcarris* was at anchor, a Chinese boat caused annoyance to the captain by passing and repassing close to, and around his vessel: he warned them off, and as the Chinese disregarded his warning, he threw a piece of wood at them. The boat pushed off to the shore, but speedily returned with a dying man, which the Chinese had placed in the boat, who they affirmed had been mortally wounded from the blow which had been received from the piece of wood. The Chinese authorities demanded compensation to the amount of three thousand taels; but after a long negotiation, the matter was compromised for three hundred and fifty dollars.

In 1825, it was resolved by the mercantile body to endeavour to obtain a remission of the tax,* or chop, which enabled them to pass from Canton to Macao: this tax was a most lucrative source of profit to the mandarins, as the wives and families of the merchants were not permitted to reside at Canton;

* This tax had frequently been complained of, and petitions had been presented to obtain remission of this obnoxious exaction.

and a chop was required each time a gentleman quitted Canton, which cost three hundred dollars. The merchants remonstrated against this iniquitous exaction, in a most vehement manner, protesting that they would not longer endure it, a lengthy and boisterous discussion ensued; but as the merchants were firm and decided in the course they adopted, the mandarins yielded, the obnoxious tax was abolished, and subsequently, in 1829, the merchants obtained permission to bring their families to reside at Canton. It was during this year that the bankruptcy of several of the Hong merchants occurred; and the mercantile community petitioned the authorities that the bankrupt's places might be filled by other merchants. The authorities did not condescend to notice the petition; the exhibition of this cool contempt, incensed the supercargoes, who detained the fleet until a reply was returned to their petition: the mandarins speedily vouchsafed an answer, appointing substitues in the place of the bankrupt merchants, reducing, likewise, the dues and charges upon each vessel, materially.

In 1830, the Chinese authorities intimated, that it was not their pleasure that ladies should longer reside at Canton, rescinding the permission given the preceding year: discussion ensued, which ended in the English yielding to the unjust tyrannical demand of the Chinese. The wives and families of the subjects of Great Britain being ordered to leave Canton at the termination of the trading season, we fear that the following remarks have too much truth in them, *vide* Mr. Martin's China, vol. ii. page 30: "The

Court of Directors, however, blamed the supercargoes, and superseded Messrs. Baines, Millet, and Bannerman, who had procured this important concession (of 1829); the Canton government, therefore, took courage, and banished the English ladies from Canton at the close of the season. In fact, the sole idea of the East India Company was the obtainment of tea and its profits; any indignity, personal or national, would not be resented, lest tea should be refused, although all past experience was decidedly averse to such ignoble proceedings."

During this year, arrangements were made by the Hong merchants for paying the debts of two of the bankrupts, which nearly amounted to two millions of dollars, by instalments; and it was declared that the responsibility of the united body of merchants, styled the Co-Hong, should henceforward cease. Trade in opium had been carried on for eight years; the vessels which brought the drug, and the receiving ships, being anchored off Whampoa. Orders were now issued by the authorities to "expel the barbarian poison ships," consequently, the opium vessels removed to a safe anchorage off Lin-tin, which is situated in the Canton river, a few miles from Whampoa; and from twelve to twenty vessels were generally lying off Lin-tin, laden with China's curse—opium. The Emperor was informed, that the opium ships had either been driven away or destroyed, and the Viceroy of the province closed his eyes upon the nefarious traffic, when he found that his brother mandarins were engaged in the opium trade.

During 1831, our merchants experienced many

annoyances, the mandarins issuing the following obnoxious edicts:—Merchants were not to be allowed to remain during the winter at Canton, but were either to go away in the ships which brought their merchandize, or to return to Macao. All debts that were due by the Hong merchants were to be paid within three months; if at the expiration of that period the foreigner did not prosecute his claim, he would be unable to enforce his demand. Officers were appointed to search foreigners upon their arrival; all foreign women were forbidden to come to Canton, and chair-bearers who carried foreigners were threatened with severe punishment. Foreign merchants were not to pass twenty-four hours, or sleep in the Hong merchants' factories, and not more than three foreigners were to assemble at the city gates, and that number would only be allowed to congregate when a petition was presented. From irritating words, the authorities proceeded to obnoxious deeds, and whilst the merchants were at Macao, the factory was forcibly entered, and the piece of ground in front of the East India Company's factory was taken possession of by the Chinese.

The unjust restrictions now attempted to be imposed by the Chinese our merchants resolved to resist, and the keys of the factory were forthwith despatched to the local government, who refused to receive them. During 1832, it was intimated to the supercargoes, that the East India Company disapproved of the course which had been adopted the preceding year by their *employés;* and through some channel, this censure reached the ears of the autho-

rities, who availed themselves of the opportunity to behave with extreme insolence to our merchants.

An interview being demanded with the Hoppo by several of our merchants, the self-sufficient functionary informed them, that in future their whining insolence, when they threatened to appeal to the Emperor, would be totally unheeded; and if they did not like the treatment they experienced, they could go away; but he supposed it was for their advantage to come from so great a distance to trade with the natives of the Celestial Empire, or why did they give themselves the trouble to come, or remain there. Orders were also given to the Hong merchants to keep the foreign traders under restraint, and not to permit them to torment the authorities with petitions.

In 1833, active but unsuccessful efforts were made to establish commercial intercourse with the northern ports, as the authorities of Canton heaped annoyance and insult upon the heads of our merchants. These insults reached such a height, that it was deemed necessary by the merchants to make official complaints to our Government, and accordingly Lord William Bentinck, then Governor-General of India, addressed a letter to the Governor of Canton, complaining of the injuries and insults to which the subjects of Great Britain had been exposed. Lord William also remonstrated upon the insult, which had been offered to the portrait of his monarch, by the Governor of Canton, who had entered the British factory by force, with many followers, and ordering a chair to be placed before the likeness of the King of England, had seated himself with his back to the picture, to

prove the contempt in which he held the British king and nation. Of this cautiously-worded official despatch, not the slightest notice, was taken by the Chinese authorities.

In 1834, edicts were promulgated by the Emperor, forbidding the use of opium, under the severest penalties; a statement was also made of the drain of silver which was experienced through trafficking in this contraband article. Official reports stated that, until the eleventh year of the Emperor's reign, eighteen millions of taels weight of silver had left Canton, that from the fourteenth year up to the present period (1834) more than fifty millions, the announcement concluding with a prayer, that the drain or leak might speedily be stopped.

It had been resolved by our Government, at the close of the charter of the East India Company, to send out a superintendent of the British trade, and accordingly Lord Napier, was honored by William the Fourth by being appointed Chief Superintendent of British trade in China. Lord Napier and his suite (among whom was Sir John Davis, the late Governor of Hong-Kong, and Sir G. Robinson) arrived at Macao on the 15th of July 1834; shortly afterwards, they proceeded to Canton, and the tide-waiters announced to the local authorities, that three foreign devils had landed; for the Viceroy, as soon as he heard of the arrival of Lord Napier at Macao, sent a messenger to desire him to remain there until he received a "chop" to proceed to Canton; but the messenger did not arrive until Lord Napier had left Canton.

The following instructions were given by the Secre-

tary of State for Foreign Affairs (Lord Palmerston) to the Chief Superintendent:—"Your Lordship will announce your arrival at Canton by letters to the Viceroy. In addition to the duty of protecting and fostering the trade at Canton, it will be one of your principal objects to ascertain, whether it may not be practicable to extend that trade to other parts of the Chinese dominions. It is obvious, that with *a view to the attainment of that object, the establishment* of direct communication with the Imperial Court of Pekin would be most desirable, bearing constantly in mind, however, that peculiar caution and circumspection will be indispensable on this point, lest you should awaken the fears, or offend the prejudices of the Chinese government.

"But if any opportunity for such negotiations should appear to you to present itself, you will lose no time in reporting the circumstance to his Majesty's government, and in asking for instructions."

The letter which was forwarded by Lord Napier to the Viceroy was rejected, as he would not make any communications through the Hong merchants, who waited upon him upon his arrival at Canton. Lord Napier received the Chinese traders affably, and dismissed them courteously, stating "that he would communicate immediately with the Viceroy in the manner befitting his Majesty's commission, and the honour of the British nation." The letter was sent by Mr. Astell for transmission to the Viceroy; a deputation from Lord Napier went into the city, but could neither obtain an audience with the Viceroy, nor induce any official person to take charge of the letter;

consequently, after waiting more than three hours in the city, Mr. Astell and his party returned to Lord Napier with their errand unaccomplished.

Several edicts were promulgated, in which the chief superintendent was denounced as a "barbarian eye," and a "foreign devil." The accompanying extracts are from the edict which was addressed to the Hong merchants:—

"On this occasion the barbarian eye, Napier, has come to Canton, without having at all resided at Macao, to wait for orders; nor has he requested or received a permit from the superintendent of customs, but has come with great speed up to Canton, thereby grossly violating the established laws. As to his object in coming to Canton, it is for commercial business; the Government of the Celestial Empire in clemency, appoints officers, civil ones to rule the people, military ones to intimidate the wicked and disobedient; *the paltry affairs of commerce* are to be directed by the merchants themselves,—the officers of government have nothing to hear on the subject." * * * "The great ministers of the Celestial Empire are not permitted to hold intercourse by letter with outside barbarians." * * * "A respectful memorial must be made to the great Emperor, and the barbarian eye must wait patiently until the mandate of the mighty one is received. If the said barbarian eye throws in private letters, I, the governor, will not at all receive or look at them: with regard to the foreign factory of the Company without the walls of the city, it is a place of temporary residence for foreigners coming to Canton to trade; they are permitted only to eat, sleep, buy

and sell in the factories; they are not allowed to go out perambulating the street, or into the city."

The Governor of Canton reported the arrival of Lord Napier to the court of Pekin, stating that a barbarian eye, in a ship of war, had arrived at Macao, on board which were more than one hundred and eighty persons, and that the foreigner had presumed to bring also his wife and children into the Celestial Empire, and the announcement continues:—"I, your majesty's minister, and humble slave, ordered the barbarian eye to communicate with the Hong merchants, but the said barbarian eye would not receive the Hong merchants, but afterwards repaired to the outside of the city to present a letter to me, your majesty's minister, *Lu*. On the face of the envelope, the forms and style of equality were used; and there was most absurdly written the character *Ta-ying-kwah* (Great English Nation). Whether the said barbarian eye has or has not official rank, there are no means of thoroughly ascertaining; but even if the foreigner be an officer of the said nation, he must *not presume to write letters* on equality with the frontier officers of the Celestial Empire. On humble examination, it appears that the commerce of the English barbarians has been managed by the Hong merchants and *taipans* (supercargoes); there never has been a precedent. Now it appears that it is suddenly desired to appoint an officer or superintendent, which is not in accordance with old regulations. * * * But the said barbarian eye, Napier, without having made any plain report, suddenly came, after the sun had set, to the foreign factories, and the next day presumed

to desire intercourse with your Majesty's ministers by the sending to and fro official documents and letters, which he expected the officers of the central flowery land to receive. This was indeed far exceeding the bounds of reason. I, your Majesty's slave, *Lu*, consulted with my brother slave, your Majesty's minister, *Ke*, and we have come to the conclusion that the common disposition of the English barbarians is ferocious, and bloodthirsty, they rely on the strength of their ships, but should they provoke us, the barbarian eye will see that he is powerless.

"It is manifestly necessary to break down the spirits of the foreigners; they must be taught submission. The Hoppo's receipts from the barbarian English for the past year, has not exceeded five hundred thousand taels, and the loss of this does not affect the *Imperial treasury the value of a feather's down.* These barbarians are by nature insatiably avaricious, and the more indulgence shown to them, the more overbearing do they become. In 1808 and 1829, their trade was stopped; they immediately made humble supplications to have it reopened. This is a clear proof that the said nation cannot exist unless they continue to trade with the central land; their country exists by commerce, so they dare not long continue to thwart our views."

On the 2nd of September, the Governor of Canton issued a proclamation stopping all trade, and ordering all native servants, both at Canton and Macao, to leave their barbarian masters; the proclamation stated, "that the governor had degraded himself when he endeavoured to study the barbarian character and dis-

position; that the said barbarian eye had listened to what had been communicated to him, as if he had been entangled in a net. The barbarian Napier is truly stupid, ignorant, and blinded by self-importance. It is impossible to make him comprehend reason; if such an extravagant, misled man, be at Canton in control of the trade, the mercantile people will also hereafter be unable to enjoy mutual quiet." The governor ordered Chinese troops to be placed near the factories, and all communications with the shipping at Whampoa was interdicted. Under these circumstances, it was deemed necessary by Lord Napier to order her Britannic Majesty's frigates, the *Imogene* and *Andromache*, to proceed from Macao to Canton, to afford protection to the subjects of Great Britain. As the vessels were passing the Bogue forts, a fire was opened upon them by the Chinese; most fortunately, without causing material damage to the vessels, or loss of life. The vessels returned the fire, and proceeded on their way to Canton, anchoring at Whampoa; on the 11th, a lieutenant and boat's crew were ordered forthwith to Canton, to protect the lives and property of the English.

Lord Napier addressed a remonstrance to the Viceroy upon the line of conduct which had been pursued, in stopping the trade, and adopting violent measures; this remonstrance was forwarded to the Viceroy by the Chamber of Commerce, through the Hong merchants. A reply was given, in which the authorities stated that Lord Napier had *no business* at Canton. The Chief Superintendent, whose health was much debilitated by the confinement he had endured, and the annoyances to which he had been subjected,

stated his intention to return to Macao until he could receive farther instructions from the Home Government; a wearisome correspondence ensued between the Chamber of Commerce and the Hong merchants relative to the departure of the *Imogene* and *Andromache*.

On the 21st of September, Lord Napier was compelled to embark in a native fast-boat for Macao; Captain Blackwood, of the *Imogene*, was requested to order both the frigates down to Lin-tin; and the Chinese authorities would not allow Lord Napier to proceed on his journey, until they heard of the vessels being anchored off Lin-tin. The unnecessary delay caused by the unfeeling officials produced most fatal results, as Lord Napier, debilitated by sickness, and harassed by wearisome annoyances, could not endure without injury to his health, these fresh vexations; and the Chief Superintendent breathed his last at Macao on the 11th of October 1834, in the forty-eighth year of his age—three months after his arrival in China.

The English in China subscribed above two thousand dollars, for a monument to be erected to Lord Napier's memory. On the line of conduct pursued by Lord Napier, there have been a diversity of opinions. We will offer but one remark: had we been in Lord Napier's position, knowing the character of the Chinese as well as we do, with two men-of-war at our command, we never would have been forced to leave Canton. In justice to Lord Napier, we quote from his despatch of the 14th of August 1834, in which the position he was placed in is explained:—

"My present position is, in one point of view, a delicate one, because the trade is put in jeopardy on

account of the difference subsisting between the Viceroy and myself. I am ordered by his Majesty to go to Canton, and there report myself by letter to the Viceroy. I use my best endeavours to do so; but the Viceroy is a presumptuous savage. . . . He rakes up obsolete orders, or perhaps makes them for the occasion; but the fact is, the principal merchants used formerly to wait on the Viceroy on their return from Macao, and continued to do so until the Viceroy gave them an order to wait upon him, whereupon they gave the practice up. Had I even degraded the King's commission so far as to petition through the Hong merchants for an interview, it is quite clear, from the tenor of their edicts, that it would have been refused. Were the Viceroy to send an armed force, and order me to the boot, I could then retreat with honor, and he would implicate himself; but the authorities are afraid to attempt this decided measure. What then remains but the stoppage of the trade, or my retirement? If the trade is stopped for any length of time, the consequences to the merchants are most serious. . . . But the Viceroy cares no more for commerce, or for the comfort or happiness of the people, than if he did not live among them, so long as he receives his pay and plunder. *My situation is different:* I cannot hazard millions of property for any length of time on the mere score of etiquette; if the trade should be stopped, which is probable enough, in the absence of the frigate, it is possible that I may be obliged to retire to Macao to let it loose again. Then has the Viceroy gained his point, and the commission is degraded. Now, my lord, I argue, that whether the

commission retires by force of arms, or by the injustice practised upon the merchants, the Viceroy has committed an outrage on the British crown, which should be equally chastised. The whole system of government here is one of subterfuge. . . . I shall not go, however, without publishing in Chinese, and disseminating the same far and wide, the base conduct of the Viceroy in oppressing the merchants, native as well as foreign, and of my having taken the step out of pure compassion to them. I can only once more implore your lordship to force them to acknowledge my authority, and the King's commission; and if you can do that, you will have no difficulty in opening the ports at the same time."

In a short time after Lord Napier's decease the trade was opened, and in the month of November an imperial edict was issued, to the following effect:—

"The English barbarians have an open market in the Inner Land, but there has hitherto been no interchange of official communication. It is absolutely necessary that there should be a person possessing general control to have the especial direction of affairs, wherefore let the Governor of Canton order the Hong merchants to command the said separate merchants, that they send a letter back to their country, calling for the appointment of another person as *taipan*, to come for the control and direction of commercial affairs in accordance with the old regulation."

Sir John Davis, until instructions were received from home, acted as superintendent of the trade, and the following gentlemen were associated with him, Mr. Astell and Captain Elliott were the second and

third superintendents, Mr. A. R. Johnston was the secretary, and Mr. J. R. Morrison was the Chinese translator.

In January, 1835 the *Argyle*, from Bengal, was driven by foul winds on to the Chinese coast, and the captain sent for a pilot; the boat and crew were seized by the Chinese, who demanded five hundred dollars before they would restore them. Captain Elliott made a statement of this grievance to the local authorities, and the sailors were set at liberty at the latter end of February. During this month, February, several chests of opium were seized in the native smuggling boats, and publicly burned by the local authorities.

The Bengal government ordered Mr. Gordon to endeavour to penetrate into the interior of China, to learn how the tea plant was cultivated; Mr. Gordon succeeded in reaching the Nganki hills, which are about forty miles from the coast; but when he made a second attempt to reach the Bohea hills, by ascending the river Min, he was forcibly stopped by a body of soldiers, who fired into the boat. The authorities forbade all intercourse with foreigners, as they invariably associated the English name with the abominable traffic which was carried on in opium; and all those who made the well-doing of their countrymen their study, endeavoured to avoid the extension of opium smuggling.

In January 1836 Sir G. Robinson, who had superseded Sir John Davis, addressed a despatch to Lord Palmerston, in which he stated that it was most desirable to establish the commission at Canton, but that

he feared it would be impossible to do so save by force of arms, as it appeared to him that the Chinese Empire had but one object in view, which was to prevent the English from establishing themselves permanently at Canton. In reply to this communication Lord Palmerston ordered no document which was addressed to the authorities should bear the name of a petition, and that no official intercourse was to be held with any save members of the Chinese government. A despatch was forwarded which reached China in December, whereby Sir. J. Robinson was ordered to hand over his credentials to Captain Elliot, as the office of chief superintendent of trade was abolished. Captain Elliot opened a communication with the local authorities at Canton, requesting that the commission might be allowed to reside at Canton. After some trifling delay the imperial sanction was obtained, and Captain Elliot addressed a letter of thanks to the Governor of Canton, from which we extract the following:—"The undersigned respectfully assures his Excellency, that it is at once his duty and his anxious desire, to conform in all things to the Imperial pleasure, and he will therefore heedfully attend to the points adverted to in the document now before him."

In 1837, on the 12th of April, accordingly the commission took up their residence at Canton, having been prevented from residing in the factory, for above two years and four months.

The local authorities of Canton received instructions from Pekin to exert themselves, and endeavour to put a stop to the trade in opium, and ordered several merchants to quit Canton who dealt in the contraband

article; this information Captain Elliot transmitted to the home government. Frequent acts of piracy occurring, both near Canton and Macao, which remained unpunished, the superintendent also suggested that a man-of-war, would prove a wholesome check upon the marauders.

The local authorities of Canton, in the month of September, addressed a communication to Captain Elliot, requiring him to send away all merchants that traded in, and all vessels that carried opium, (this proposition, although Captain Elliot might have had the inclination, he had not the power to enforce,) and to forward the Emperor's command to the King of England, that henceforth all vessels carrying the drug, were to be prohibited from coming into the Celestial Empire. A petition had been presented at the Court of Pekin to legalize the sale of opium, (which was regretted;) and a counter petition had, at the same time, been presented by *Chu-Tsun*, who was a mandarin of high rank, and who held the office of Cabinet Minister. This petition was couched in most forcible language, setting forth the ruin which the use of the drug entailed upon its votaries; *Chu-Tsun* suggested that the laws which existed for the smuggling and smoking of opium should be rigidly enforced; stating also, that when the provincial authorities chose to do so, they were capable of causing all violators of the laws to be apprehended and punished; that unless the laws against the smoking of opium were enforced, the people would speedily regard al laws as dead letters, despise and set them at nought; and that all officials who allowed opium either to be sold or smoked in their districts or provinces, should be

degraded, fined, and imprisoned. Chu-Tsun remarked that this question did not merely concern property, but the welfare of a nation was at stake, and cited a passage from the history of Formosa, pointing out how the inhabitants of that island had become impoverished and enervated by the use of opium: adding, that he believed it was the intention of the English, by the introduction of the accursed drug, to weaken and enervate the population. He recited the speech of the Emperor Kang-he, in 1717, wherein he said, "There is cause for alarm lest, in future years, China may be endangered by collisions with the various nations of the West, who come hither from beyond the seas;" and, continued *Chu-Tsun*, "in less than one age and a half, we see the beginning of the danger which the mighty and merciful Emperor apprehended. It has been represented that advantage is taken of the laws against opium by extortionate underlings, worthless officials, and depraved characters, to benefit themselves; is it not known, then, that when government enacts a law, there is necessarily an infraction of the law! and although the law should sometimes be relaxed, and become ineffectual, surely on that account it should not be abolished. The laws which forbid the people to do wrong, may be likened to the dykes which prevent the overflowing of water: if any one urging then that the dykes are very old and therefore useless, and that we should have them thrown down, what words would express the consesequences of the impetuous rush, and all destroying overflow. Yet some base, ignorant provincials, when discussing the subject of opium, being perplexed and

bewildered by it, think that a prohibition *which does not utterly prohibit is better than one which does not effectually prevent* the *importation of the drug*. If we can but prevent the importation of opium, the exportation of sycee silver and dollars will then cease of itself. Moreover, is it not better, by continuing the old enactments, to find even a partial remedy for the evil, than by a change of laws to increase the importation still farther. The permission, were it to be given to import the drug, would induce people to use the drug who now refrain doing so from terror of the laws, which forbid its use; the proposition to legalize the importation of opium has caused even thieves and villains, on every side, to raise their heads and open their eyes, gazing about and pointing their finger, under the notion that when once these prohibitions are repealed, thenceforth and for ever, they may regard themselves free from every wholesome restraint and cause of fear."

This memorial was seconded by another from one of the sub-censors named *Hu-Kiu*, who dilated in powerful language on the necessity of checking the exportation of silver, suggesting that an efficient official, should be forthwith despatched to punish the native traitors, which would uphold the dignity of the laws; the barbarians would be terrified, and they would then cease to import the drug. *Hu-Kiu* remarked upon the manner in which the foreign barbarians violated the laws of China; stating that they had levelled groves at Macao for the purpose of making a road over them; landing merchandize at Macao instead of Canton, in order to evade the port

charges, and recommended that *force* need only be put forth, and the barbarians would be humbled into subjection; but if the foreign barbarians still persisted in bringing and selling the pernicious poison, then capital punishment should be inflicted upon them, as well as upon the natives. The subscriber concludes by saying, that he agrees with Chu Tsun in all he has said, but especially as regards the designs of the foreigners in importing opium, for he was certain they wished to enervate the minds and bodies of the people, and impoverish the exchequer of the Celestial Empire, as the barbarians never smoked the drug in their own country, but brought it all to China.

Fellow-countrymen—Christians by profession—do ye not blush, at the just censures passed upon ye by the heathens, whose laws ye violate, whose bodies ye debilitate, whose immortal souls ye peril, by your love for the filthy lucre of gold?

At the end of this year disputes arose between Captain Elliot, and the local mandarins, as to the superscription of the official communications; the authorities requiring a style of address, which Captain Elliot was forbidden to use by the Home Government. The Governor of Canton ordered the Superintendent to leave for Macao, and again "the flag that has braved a thousand years the battle and the breeze" was hauled down from the factory, and trade was suspended. In the month of July, 1838, Admiral Sir Frederick Maitland, in H. B. M. ship, *Wellesley*, arrived in China, and Captain Elliot despatched a communication to the Governor of Canton, informing him that Admiral Maitland had not visited the Celestial

Empire with any hostile intent, and requested the governor to send an official of suitable rank to visit Sir Frederick. Very shortly after the *Wellesley* arrived, a correspondence commenced between Admiral Maitland, and the Chinese Admiral Kwan, in consequence of an English schooner being fired at when passing the Bogue forts; a mandarin boarding her, insisted upon searching the vessel, saying he believed that Sir Frederick Maitland, his officers and crew with their families were on board. In the month of August, this affair was brought to an amicable conclusion by the Chinese Admiral Kwan sending officials on board the *Wellesley*, who stated in writing, that the Admiral had neither sanctioned the firing into, or searching the schooner. Sir Frederick expressed his satisfaction, desiring the officials to inform their Admiral, that for the future, he might expect many friendly visits would be paid to the coasts of China, by H.M.B. men-of-war. In the month of October, the *Wellesley* left China.

Every effort now appears to have been strenuously made to suppress the opium traffic, by the Chinese, and on the 3d of December, twelve boxes were seized, which contained two peculs of opium, the coolies who landed them being taken prisoners; and the Hong merchants informed our traders, that they would neither rent houses to them, nor continue the trade, if they persisted in violating the laws.* The mandarins ordered a Chinaman, Ho-Lau-kan, who had been

* The keepers of opium smoking-shops, and the retailers of the drug, were imprisoned; and in the province of Hu-peh the mandarins reported that the most lenient punishment which had been, or would be, inflicted upon opium-smokers, would be cutting out a portion of the upper lip, so as to incapacitate the opium devotee from using the pipe.

convicted of dealing in opium, and was sentenced to death, to be executed in front of the factories; this insult our merchants would not submit to, and a riot ensued, which was with some difficulty quelled by the local authorities. The Chamber of Commerce addressed a letter of remonstrance, to the Governor of Canton, upon turning the space in front of the factories into a place of public execution; as the space appertained to the houses which were rented by them, and was a gross violation of established custom.

To this remonstrance the governor returned the following forcible and just reply, which first set forth *the reason why* Ho-Lau-kin had been condemned to death, then continued: "I, the governor, with the lieutenant-governor, having taken into consideration that his penalty of death, was the result of the pernicious introduction of opium into Canton by depraved foreigners, commanded that the criminal should be led out to the ground of the thirteen factories adjoining the foreign residences and there be executed. Thus it was designed to strike observation, to arouse careful reflection, and to cause all to admonish and warn one another; in the hope that a trembling obedience to the laws and statutes of the Celestial Empire might be produced; that the good portion of the foreign community might thereby preserve for ever their commercial intercourse, and that the depraved portion might be prevented from pursuing their evil courses. *These foreigners though born and brought up beyond the pale of civilization, have yet human hearts—how should they then have been impressed with awe, dread, and self-conviction.* Can

they put pen to paper to draw up such insane whinings?"

In the month of December Captain Elliot arrived at Canton from Whampoa, and addressed the following official communication to the merchants:—

"I, Charles Elliot, Chief Superintendent of the trade of British subjects in China, moved by urgent consideration immediately affecting the safety of the lives and property of all her Majesty's subjects engaged in the trade of Canton, do hereby formally give notice, that all British owned schooners, cutters, and otherwise rigged small craft, either habitually or occasionally engaged in the illicit opium traffic within the Bocca Tigris, should leave the waters within the space of three days, from the date of these presents, and not return within the said Bocca Tigris, being still engaged in the illicit opium traffic. * * * *

"And I, the said Chief Superintendent, do further give notice, to all British subjects in the said schooners, engaged in the illicit traffic of opium, within the Bocca Tigris, that the forcible resisting of the officers of the Chinese government in the duty of searching and seizing, is a lawless act, and that they are liable to consequences and penalties in the same manner, as if the aforesaid forcible resistance were opposed to the officers of their own, or any other government, in their own, or in any foreign country.

"Given under my hand and seal at Canton this 18th day of December, A.D. 1838.

"CHARLES ELLIOT,

"*Chief Superintendent of the trade of British subjects in China.*"

Despite these remonstrances, both from the British and Chinese authorities, the trade in opium was still carried on; and the Imperial Government of Pekin appeared resolved to stop if possible the use of the drug; three princes of the blood royal were degraded for smoking opium, the mandarin who proposed the legalization of the importation of the poison, was dismissed; executions, tortures, fines, and imprisonment were inflicted in many provinces of the Empire, upon those who violated the laws against trading or smoking opium.

The Emperor of China, resolved to appoint a man of integrity, as commissioner, to proceed to Canton, to inquire into and put a stop to all traffic in opium; it was reported by the mandarins, that when their sovereign was giving personal instructions to Commissioner Lin, he became deeply affected by the recapitulation of the miseries which had been entailed upon his people, by the use of opium, that had been sold to them by foreigners; saying, whilst the tears streamed down his cheeks, "How, alas! can I die, and go to the shades of my Imperial ancestors, until these direful evils are removed?" On the 23d of January 1839, the following communication was received by the authorities: "Let *Lin Tsih-sen*, Governor of Hook-Wang, and ex-official mandarin of the board of war, be invested with the powers and privileges of an Imperial Commissioner, let him with all speed proceed to Kwan-tung to make inquiry, and to act in regard to the affairs of the sea-ports. Let also the whole naval force of the province be placed under his control. Respect this." At this time the

trade which was carried on, was exceedingly trivial, no profits being realized.

The following placard was found upon many of the public buildings at Canton, and it was reported that it had been composed and forwarded by Commissioner Lin: be this true, or not, the sentiments would honor the most pious and enlightened Christian. The translator of this beautiful composition apologizes for not being able to render justice to the original: "It is beautifully composed, and would do no discredit to the first scholar of the land; we have taken a good deal of pains to translate it, but confess we have not done justice to the beauty of the original—we must therefore beg our readers not to judge of the merits of the original by the poverty of the translation."

THE EVILS ATTENDANT ON THE USE OF OPIUM.

"Of all the evils that afflict mankind, the greatest are those which he perversely brings upon himself. In his life, he not only builds up a line of conduct, that leads him to a miserable death, but contentedly sinks down to the lowest of his species, and becomes an object of hatred and scorn to his fellow-men. Having perversely brought these evils upon himself, which lead him to a miserable death: when he dies, no man pities him! contentedly sinking down to the lowest of his species, and becoming an object of hatred and contempt to his fellow-men, he is pleased with his depravity, which is not the original nature of man: to be not of the original nature of man then, and to die unpitied, is what belongs to reptiles, wild beasts, dogs, and swine; certainly not to the human species!

"Why do I thus express myself? reptiles and wild beasts possess no knowledge, they are not aware of the infelicity of a miserable death, and they take no steps to guard against

it! Dogs and swine never heard of the expressions, right and wrong, glory and disgrace: they quietly receive the kicks and curses of man, and they remember not his insults with a blush of shame! Therefore it is, that men who by their own act have reduced themselves to a similar footing, are upbraided with being as reptiles, wild beasts, dogs, and swine; and though they may be unwilling to submit to such degrading epithets, yet are they unable to shake off these appellations which have been so happily applied to them! But there are men still more brutish than the brutes! Reptiles, wild beasts, dogs, and swine, do not corrupt the morals of the age so as to cause one anxious thought to spring up in the breast of our gracious sovereign; now, however, there are *men* who do so, who consequently are beneath reptiles, wild beasts, dogs, and swine; and these *men are the smokers of opium!*

"It is worthy of remark that opium-smoking commenced by one or two careless, worthless fellows, who mutually instigated each other to this vicious indulgence, simply by way of amusement! When people begin to smoke, they at first observe no evil effects produced by it; when they have smoked for some time, they then require what is called *renavation;* when the time for renovation comes, if they do not smoke, then the hands and feet become weak and palsied, the mouth drops, the eyes become glazed, rheum flows from the one, and saliva from the other; they are subject to complaints which resemble phlegm, asthma, and convulsive fits; when they arrive at this stage of the disease, every atom of human reason appears to have left them. You may beat them, scold them, curse them, and insult them, yet will they not get up to give you any rejoinder! This is the first view, showing how baneful opium is to human life!

"And having smoked it still longer, the constitution begins to give way, the interior gradually decays, thousands of worms and maggots gnaw the intestines, their faces become discolored, their teeth black, their appearance like charcoal,

their shoulders rise to their ears, their necks shrink in, the thrapple protrudes, and their whole frame is hateful as that of a ghost or devil (which is the reason why they are called *A peen kwei* or opium-smoking devils), and in fine, they intensibly hug their bane, till death overtakes them in the very act. This is the second view that I present of the horrors of opium!

"Further, people who are in the habit of smoking opium, require the most costly viands to nourish them, and of these costly viands, the *renovating item* is the most costly of all! Day by day it goes on increasing from one and two mace, to five and six mace; there is no certain rule, but they reckon a mace of opium as among their necessaries of life. A man's wealth, as well as his strength, has its bounds; even a rich man may not always be able to fill or replenish this leak in the cup, how much less then a poor man? The evil habit thus leads to one cruelly neglecting the comfort of his father and mother, and leads to his unfeelingly exposing his wife and children to cold and want; he cares not for his morning or evening meal, but to do without his opium were impossible! This then is the third view that I present of the evils of opium!

"Moreover, opium-smokers, by indulging chiefly in their baneful habit at night-time, waste many candles and consume much oil. Till morning they do not sleep, and while the sun shines upon the world, and other men rise to go to work, the opium-smoker alone is still in his slumbers! Thus by not getting up till midday in constant succession, the employed neglects his public duties, the scholar flings aside his book, the workman's occupation goes to ruin, the merchant drains his substance, the soldier and officer become slothful and impotent, and the servant lazy in obeying his master's commands; thus then, by it, time is mis-spent, duty neglected, wealth dissipated, life lost, and families overtaken by destruction! This is the fourth view that I present of the pernicious effects of opium!

"Now, in reference to these four points of view in which I have shown opium to be a great calamity, it is not that people don't *see* it, it is not that people don't *know* it; but still, such is the fact, that with all this staring them in the face, they mutually hasten, they mutually urge each other to their bane, and contentedly yield up their lives to its noxious influence! As the waters of the great river flow to the east, and day by day roll on without ceasing; so we find of this evil habit, when it first began, that those who smoked, avoided the gaze of other men, they kept their shame secret and feared to avow it; *now*, however, it is taken in public, and even served up as a treat to guests and strangers! At first, none but slaves and the vilest of the vile smoked it: *now*, however, it has infected the capped and gowned gentry of the land! At first, it was merely used by the people of Canton and Fokien, and those parts which border on the sea; *now*, however, it has gone east and west, it has crossed the frontiers into Tartary, nor is there a province of the empire where it has not found its way! At first, none but a few depraved wretches of the male sex used it, and *now* we find that even Bonzes, Taou priests, married women, and young girls are addicted to the life-destroying drug. In every item! in every respect! is the evil becoming daily more grave, more deeply rooted than before! so much so, that its baneful influence seems to threaten little by little to degrade the whole population of the Celestial Empire to a level with reptiles, wild beasts, dogs, and swine! When the people of our empire shall have been degraded to this brutish level, then the three relations will be annihilated, the nine laws or punishments will cease to act, the five businesses of life will be utterly neglected, man's reason at an end for ever, and unnumbered woes will arise! From the time that there ever was people until now, never, never, was there a calamity, which, in its first beginnings so bland, so bewitching, threatened to consume all things with its blaze, like as this fearful drug!

"Above, our sovereign, and his virtuous ministers brood over this national misfortune, and lament the havoc it has made: below, all good men, and all disinterested employers, exert themselves to counteract its effects: yet are they unable to arrest its progress! When one reflects on all these things, even granting that the final sentence of the law should be awarded to those men who have caused such disasters, who is there that may lift up his voice and say, 'it would not be right so to do?' Nor does the evil stop here. Those foreigners by means of their poison dupe and befool the natives of China! It is not only that year by year they abstract thereby many millions of our money, but the direful appearances seem to indicate a wish on their part, utterly to root out and extinguish us as a people! I repeat, that from the time of our becoming a nation until now, never did any evil, at first so bland, so enticing, blaze so fearfully as does this dreadful poison!

"My countrymen of China well know the dangerous position they stand in, yet they contentedly hug their bane, which brings on them ruin and death! Thus it is, that by land and by water, in the public markets and in the mountain passes, those who sell opium, are to be met with by hundreds and by thousands at a time! These are all so many cut-throat ruffians, as careless of their own lives, as of those of others; they go about, with their swords and spears all prepared, in order to prosecute with violence their illegal calling: equally depraved are the police and soldiery, for they, in order to turn their employment to good account, pretend that they are searching for the prohibited drug, and under this excuse turn the baggage of the lawful traveller upside down, and subject good people to every species of annoyance. These evils and abuses day by day become more wide-spreading, more deeply-rooted, and they are entirely brought on by the *smokers of opium!* When I reflect upon this, it seems to me, that, though every one of these said opium-smokers should be exterminated, yet would not their death

be sufficient to atone for the crimes they have committed, for the evils they have brought about!

"Now I have heard that our gracious Emperor, after mature consultation, is about to take this abandoned class of his subjects, and utterly cut them off! the necessity of the case imperiously calls for it, and reason strongly justifies the measure! Why is it that I thus express myself? Why, because a crime committed against an individual, against his property, or against a fraction of the community, is a small matter compared with one which threatens to put the whole empire in a blaze! and amidst a calamity which thus effects the country from one end to another, is our sovereign lord to sit quietly looking on and see it raging, without putting forth the rod of his power to punish and repress? Moreover, such are the dictates of reason that guide mankind: where there are those who degrade themselves to a level with reptiles, wild beasts, dogs, and swine, their fellow-men despise them: where their fellow-men despise them, they also reject and cast them off: thus misery is superadded to misery, and looking upon them like birds of prey, we may hunt them down, or as herbs, we may root them up, without the least feeling of pity or compunction! it is only they who have brought this woe upon themselves!

"Now, although happiness is built upon a foundation, misery has also a source from which it springs, and amidst the discord of those warring principles, it belongs to those above to seize the opportunity of bringing forth good out of evil! In reference to this, Chin-tung-foo has said, 'When the bulk of the people are joyfully hastening to their ruin, and when it is not in the power of gods or devils to change their course, *man can do it!* and if it be asked me, how can man change their course? I reply, by killing in order to stay killing!' (*i. e.* by putting a few to death, as an example and warning to others). Now, therefore, in reference to opium smokers, if we do not impose those laws upon them, they will die from the pernicious properties of

the drug:—if we do impose those laws upon them, then will they die under the hand of the executioner:—but it seems better that a few should perish under the hand of the executioner, with the prospect of being able to arrest the evil, than that they should die from opium and our race become exterminated.

"Again, there are appearances in nature as if heaven and earth at times repent of unnecessary severity; moreover, the holiest of men trembles while punishing wickedness, if he has not distinctly warned the parties beforehand. Obscure individual that I am, not being in the situation of the high officers of government, I cannot presume to know or regulate their plans, and for me thus to obtrude my impertinent advice, may justly be reckoned unto me as a crime! But I look upon ye all as of the same species with myself, as my brethren of the human race: in the midst of my retirement I have thought of your situation with grief and pain: and deeply pity you, seeing the terrors of the law about to take hold of you! I have, therefore, composed a short discourse, which with the kindest bowels of compassion, I offer up for your perusal, earnestly hoping that my brethren will give good heed to the faithfulness of my intentions, and deeply ponder upon my words! It is to the following effect:—

"Every man who is endowed with the gift of reason, knows to prize his life above all things: from the time our feeble body is scarce a cubit high, if it be wounded, we mourn and weep! In childhood, when traversing a dangerous road at dead midnight, we tremble and mutually warn each other to beware; whatever enticement may be held out, we reject it with suspicion and feel alarmed to proceed; this is, *because we fear to die!* And when grown to man's estate, whatever is noxious to our persons, we endeavour to avoid with the utmost anxiety; if we cannot succeed in avoiding it, we feel sorrowful and perhaps repair to a temple to implore divine aid. From childhood till old age, without distinguishing between the virtuous and the

depraved, the noble and the base, the object of all our active exertions by night and by day, the object for which we rack our minds with the most intense anxiety, is merely to obtain what will benefit us, and avoid what will injure us; to follow after happiness, to shun misery, and *nothing more.* If we are overcome by dangers or sickness, we are sad: if informed that we are about to die, we are sorrowful: such is the nature of man, and *opium-smokers* offer the only exception! These run after their death! these sit contentedly on the brink of danger! even as the silly moth, which keeps fluttering round the candle which consumes him! Among men, there is no one who does not like the idea of making his name famous or honorable: if you upbraid a man with being depraved, he gets angry: if you still further insult him, by telling him that his heart is cruel as that of a wild beast or bird of prey, that he is deficient of knowledge as the reptile that crawls on the ground, and that he cannot be classed as one of the human species: methinks that at language of this kind, his eyes must 'like stars start from their spheres! and each particular hair must stand on end like quills upon the fretful porcupine!' He must put himself in a posture of defiance, and hurl back the reproach with a curse! But opium-smokers are alone different in this respect! They, it is true, do not wish to receive such insults, but not wishing to receive the name, and doing that which induces the appellation, is very much the same as sitting down contentedly under the reproach. Therefore it is, that they who smoke opium and clearly know that it is destroying their life, are guilty of folly: they who smoke opium, and know that while they do so, it is sullying their name and reputation, are lost to every sense of shame! and those who associate with the lowest of the low, the vilest of the vile, and who in the company of such, turn day into night, have forgotten every rule of decency and propriety! To smoke opium, and not to look after the comfort of your parents, is to play the part of an undutiful child!

to smoke opium and give no heed to the instruction of your son, is not fulfilling your duty as a father! to smoke opium and care not though your wife suffer cold and want, is what no kind husband would do: to corrupt the manners and customs of the age, and entail calamities upon posterity, is to be a robber of the world: to violate the laws, to break through the regulations, and not to repent of your crime, is the conduct of a rebel: to take the intelligent and educated mind of a Chinese, and prostitute it so as to be duped by distant foreigners, with their corroding poison, to heap up unnumbered crimes, to refuse to awake from your delusion, and to die with it in your embrace, shows that ye know not reason, and that your hearts are like those of the brutes!

"Now then ye who smoke opium! look at the nine foregoing crimes that ye commit! and when ye take up the opium pipe to smoke, do one and all of you put the hand upon the heart, and ask yourselves: Do I deserve death, or not? ought I to leave off this hateful vice, or not? People who have rebelled against high heaven, who have injured their fellow-men, who have opposed reason, who have trampled on the five relations of mankind, who have set at defiance every rule of decency and propriety: methinks that though our sovereign's laws may not slay them, yet that heaven and earth, gods and spirits, must exterminate them with their avenging lightning! And though you may escape our human punishments, think you that you can escape the punishment of Heaven? although you have human faces and dress like men, though your houses may overflow with wealth, and you may fair on dainties every day, yet loaded as you are with every species of guilt, I can find no difference between you and reptiles, wild beasts, dogs, and swine! Can ye hear a reproach of this kind, without starting with horror! without the cold sweat trickling down your foreheads!

"Before I finish, a word to you who are mandarins, and employers in government offices. It belongs to you to rule the people! You try their crimes, and you award their

punishments! Let me ask of you, supposing you were called upon to judge *your own* crimes in this respect, pray by what law or statute would you judge them? And ye who are scholars and learned men! Ye have already studied a great many works! Ye know what propriety is! Let me then ask of you, supposing you were called upon to give an opinion of *your own* conduct in this respect, pray under what standard of propriety would you class it? For the operative, for the merchant, and for every class and description of the people, are there laws made and punishments annexed,—but for you!" . . . .

On the 26th of February, a Chinaman, named Fung An-guan, was strangled in front of the factories, for trafficking in opium; this the merchants looked upon as an insult, and the whole of the national flags—English, French, Dutch, and American—were hauled down, and Captain Elliot sent a letter of remonstrance to the Governor. The Governor urged upon all foreigners to cease trafficking in opium, to remove all vessels containing the drug, and threatened to stop the trade *in toto*, unless his demand was complied with.

On the 10th of March, Commissioner Lin arrived at Canton, to enter upon the toilsome and arduous duties of his office, and on the 18th issued the following edict:—

"Lin, High Imperial Commissioner of the Celestial Court, a director of the Board of War, and governor of Hoo-kwang, issues his commands to the foreigners of every nation, requiring of all full acquaintance with the tenor thereof. It is known that the foreign vessels which come for a reciprocal trade to Kwang-tung, have derived from that trade very large profits. This is evidenced by the facts, that, whereas the

vessels annually resorting hither were formerly reckoned hardly by tens, their number has of late years amounted to a hundred and several times ten; that whatever commodities they may have brought, none have failed to find a full consumption; and whatever they may have sought to purchase, never have they been unable readily to do so. Let them but ask themselves whether between heaven and earth, any place affording so advantageous a commercial mart is elsewhere to be found. It is because our great emperors, in their universal benevolence, have granted you commercial privileges, that you have been favoured with these advantages. Let our port once be closed against you, and for what profits can your several nations any longer look? Yet more—our tea and our rhubarb—seeing that, should you foreigners be deprived of them, you therein lose the means of preserving life—are without stint or grudge granted to you for exportation, year by year, beyond the seas. Favours never have been greater! Are you grateful for these favours? You must then fear the laws, and in seeking profit for yourselves, must not do hurt to others. *Why do you bring to our land the opium, which in your own lands is not made use of, by it defrauding men of their property, and causing injury to their lives?* I find that with this thing you have seduced and deluded the people of China for tens of years past, and countless are the unjust hoards that you have thus acquired. Such conduct rouses indignation in every human heart, and is utterly inexcusable in the eye of Celestial reason.

"The prohibitions formerly enacted by the Celestial Court against opium were comparatively lax, and it was yet possible to smuggle the drug into the various ports. Of this the great Emperor having now heard, his wrath has been fearfully aroused, nor will it rest till the evil be utterly extirpated? Whoever among the people of this inner land deal in opium, or establish houses for the smoking of it, shall be instantly visited with the extreme penalty of the laws; and it is in contemplation to render capital also the crime of smoking the

drug. And you, having come into the territory of the Celestial Court, should pay obedience to its laws and statutes, equally with the natives of the land.

"I, the High Commissioner, having my home in the maritime province of Foo-kien, and consequently having early had intimate acquaintance with all the arts and shifts of the outer foreigners, have for this reason been honoured by the great Emperor with the full powers and privileges of a high imperial commissioner, who having repeatedly performed meritorious services, is sent to settle the affairs of the outer frontier: should I search closely into the offences of these foreigners, in forcing for a number of years the sale of opium, they would be found already beyond the bounds of indulgence; but, reflecting that they are men from distant lands, and that they have not before been aware, that the prohibition of opium is so severe, I cannot bear, in the present plain enforcement of the laws and restrictions, to cut them off without instructive monition. I find that on board the warehousing vessels, which you now have lying at anchor in the Lintin and other offings, there are stored up several times ten thousand chests of opium, which it is your purpose and desire illicitly to dispose of by sale. You do not consider, however, the present severity of the measures in operation, for seizure of it at the ports. Where will you again find any that will dare to give it escort? And similar measures for the seizure of it are in operation also in every province. Where else then will you find opportunity of disposing of it? At the present time the dealings in opium are brought utterly to a stand, and all men are convinced that it is a nauseous poison. Why will you be at the pains then of laying it up on board your foreign store-ships, and of keeping them long anchored on the face of the open sea, not only expending to no purpose your labour and your wealth, but exposed also to unforeseen dangers from storms or from fire. I proceed to issue my commands. When these commands reach the said foreign merchants, let them with all haste pay obedience thereto. Let them deliver

up to government every particle of the opium on board their store-ships. Let it be ascertained by the Hong merchants, who are the parties so delivering it up, and what number of chests is delivered up under each name, and what is the total quantity in catties and taels. Let these particulars be brought together in a clear tabular form, and be presented to government, in order that the opium may all be received in plain conformity thereto, that it may be burnt and destroyed, and that thus the evil may be entirely extirpated. There must not be the smallest atom concealed or withheld. At the same time let these foreigners give a bond, written jointly in the foreign and Chinese languages, making a declaration of this effect: 'That their vessels, which shall hereafter resort hither, will never again dare to bring opium with them: and that should any be brought, as soon as discovery shall be made of it, the goods shall be forfeited to government, and the parties shall suffer the extreme penalties of the law: and that such punishment will be willingly submitted to. I have heard that you foreigners are used to attach great importance to the word '*good faith.*' If then you will really do as I, the High Commissioner, have commanded,—will deliver up every article of the opium that is already here, and will stay altogether its future introduction, as this will prove also that you are capable of feeling contrition for your offences, and of entertaining a salutary dread of punishment, the past may yet be left unnoticed. I, the High Commissioner, will, in that case, in conjunction with the governor and lieutenant-governor, address the throne, imploring the great Emperor to vouchsafe extraordinary favour, and not alone to remit the punishment of your past errors, but also—as we will further request—to devise some mode of bestowing on you his imperial rewards, as an encouragement of the spirit of contrition and wholesome dread thus manifested by you. After this, you will continue to enjoy the advantages of commercial intercourse; and, as you will not lose the character of being good foreigners, and will be

enabled to acquire profits and get wealth by an honest trade, will you not indeed stand in a most honorable position?

"If, however, you obstinately adhere to your folly, and refuse to awake—if you think to make up a sale-covering over your illicit dealings—or to set up as a pretext, that the opium is brought by foreign seamen, and the foreign merchants have nothing to do with it—or to pretend, craftily, that you will carry it back to your countries, or will throw it into the sea—or to take occasion to go to other provinces in search of a door of consumption—or to stifle inquiry, by delivering up only one or two tenths of the whole quantity; in any of these cases, it will be evident that you retain a spirit of contumacy and disobedience, that you uphold vice and will not reform. Then, although it is the maxim of the Celestial Court to treat with tenderness and great mildness men from afar, yet, as it cannot suffer them to indulge in scornful and contemptuous trifling with it, it will become requisite to comprehend you also in the severe course of punishment prescribed by the new law.

"On this occasion, I, the High Commissioner, having come from the capital, have personally received the sacred commands: that wherever a law exists, it is to be fully enforced. And as I have brought these full powers and privileges, enabling me to perform whatever seems to me right; powers with which those ordinarily given, for inquiring and acting in regard to other matters, are by no means comparable; so long as the opium traffic remains unexterminated, so long will I delay my return. I swear that I will progress with this matter from its beginning to its ending, and that not a thought of stopping half-way shall for a moment be indulged.

"Furthermore, observing the present condition of the popular mind, I find so universal a spirit of indignation aroused, that should you foreigners remain dead to a sense of contrition and amendment, and continue to make gain your

sole object, there will not only be arrayed against you the martial terrors and powerful energies of our naval and military forces; it will be but necessary to call on the able-bodied of the people (the militia), and these alone will be more than adequate to the placing all your lives within my power. Besides, either by the temporary stoppage of your trade, or by the permanent closing of the ports against you, what difficulty can there be in effectually cutting off your intercourse? Our central empire, comprising a territory of many thousands of miles, and possessing in rich abundance all the products of the ground, has no benefit to derive from the purchase of your foreign commodities, and you may, therefore, well fear, that from the moment such measures are taken, the livelihood of your several nations must come to an end. You, who have travelled so far, to conduct your commercial business, how is it that you are not yet alive to the great difference between the condition of vigorous exertions, and that of easy repose—the wide distance between the power of the few and the power of the many? As to those crafty foreigners, who, residing in the foreign factories, have been in the habit of dealing in opium, I, the High Commissioner, have early been provided with a list of them by name. At the same time, those good foreigners, who have not sold opium, must also not fail to be distinguished. Such of them as will point out their depraved fellow-foreigners, will compel them to deliver up their opium, and will step forth amongst the foremost to give the required bonds—these shall be regarded as the good foreigners. And I, the High Commissioner, will at once, for their encouragement, reward them liberally. It rests with yourselves alone to choose whether you will have weal or woe, honour or disgrace.

"I am now about to command the Hong merchants to proceed to your factories, to instruct and admonish you. A term of three days is prescribed for an address to be sent in reply to me. And, at the same time, let your duly-attested and faithful bonds be given, waiting for me, in conjunction

with the governor and lieutenant-governor, to appoint a time for the opium to be delivered up. Do not indulge in idle expectations, or seek to postpone matters, deferring to repent, until its lateness render it ineffectual. A special edict. Taoukwang, 19th year, 2nd month, 4th day (March 18th, 1839).

(True translation). J. ROBERT MORRISON,
"Chinese Secretary, and Interpreter to
the Superintendent of British Trade
in China."

On the 19th of March, the High Commissioner Lin, forbade permits, or chops, to be given to foreigners who desired to proceed from Canton to Macao; all communication was cut off with the shipping at Whampoa, the soldiery surrounded Canton, and war-junks were stationed in the river, in front of the foreign factories.

At the expiration of the three days, the High Commissioner threatened two of the Hong merchants (who, it must be remembered, were responsible for the good conduct of foreigners), Howqua and Mowqua, with death, if the opium was not given up, and the bond entered into.

The merchants held a meeting at the Chamber of Commerce, sending a deputation to the Hong merchants, with a copy of the resolutions which had been come to. "There was an almost universal feeling in the community, of the absolute necessity of the foreign residents at Canton having no communication with the opium traffic.

"Signed by W. S. WETMORE,
"Chairman."

The various merchants—British, Americans, and Parsees—had agreed to give up one thousand and thirty-seven chests of opium, but the Hong merchants returned the following day, saying, that the High Commissioner said, this trifling quantity would not suffice, as he was aware of the many thousands of chests which they had in their possession.

On the 22nd Mr. Dent, who was the largest holder of the mischief-working poison, was requested to go to the city gates to communicate with the authorities; Mr. Dent hesitated to accede to this request, having the fate of Mr. Flint vividly impressed upon his mind, but expressed his readiness to comply with the desire of Commissioner Lin, if he would send him a *safe-guard*, or document, which should guarantee his return within twenty-four hours. The *Hong* merchants Howqua and Mowqua, wearing heavy chains around their necks, went to Mr. Dent's house the next day, entreating him to appear before the High Commissioner; but as they did not bring the desired safe-guard, the body of merchants advised Mr. Dent to remain with them.

On the 22nd instant, Captain Elliot addressed a communication to Commissioner Lin, stating his sincere desire to fulfil the pleasure of the Emperor of China, as soon as he was made acquainted with it, inquiring, also, if the Commissioner intended to make war upon British subjects and ships, and desiring an interview with the Chinese authorities. Captain Elliot addressed a circular to all British vessels advising them to proceed to Hong-Kong, and pre-

pare themselves to resist acts of aggression; and forwarded a letter to Captain Blake, of the *Larne*, requesting his assistance in defending the lives and property of British subjects.

On the 23rd Captain Elliot, sent a second circular to our countrymen, detailing the motives which compelled him to withdraw all confidence in the justice and moderation of the local government of Canton, advising them to demand permits or chops to leave Canton; and to remove on board ship if it were practicable so to do. On the 24th of March, Captain Elliot arrived at Canton, from Macao—the flag of Great Britain was hoisted, and a meeting called of the merchants, to whom he read the circulars which he had previously issued—informing the Hong merchants that he was ready to accompany Mr. Dent to Commissioner Lin on the following day. The High Commissioner's apprehensions had been excited, by the conduct of Captain Elliot, and orders were issued commanding every native servant to leave the factories, guards were stationed before the door of every dwelling, and on the roofs of adjoining houses, and a triple cordon of armed boats were placed before the river fronts of the factories; by the time the sun had set, not more than two hundred and seventy persons were to be found in the factories.

Stringent measures were adopted, to prevent provisions or water being supplied to the inmates of the factories, letters were intercepted that were addressed to Macao, and one boatman, suffered death for attempting to infringe the orders of the High Commissioner.

On the 26th the following edict was promulgated, and forwarded to Captain Elliot:—

"Proclamation from His Excellency the High Commissioner Lin, desiring foreigners speedily to deliver up their opium, under four heads, or four reasons:—

"Firstly. Ye ought to make haste and deliver it up, by virtue of that reason which Heaven hath implanted in all of us. I find that during the last several tens of years, the money out of which you have duped our people by means of your destructive drug, amounts I know not to how many tens of thousands of myriads. Thus, while you have been scheming after private advantage, with minds solely bent on profit, our people have been wasting their substance, and losing their lives; and if the reason of Heaven be just, think you that there will be no retribution? If, however, ye will now repent and deliver up your opium, by a well-timed repentance, ye may yet avert judgment and calamities: if not, then your wickedness being greater, the consequences of that wickedness will fall more fearfully upon you! Ye are distant from your homes many tens of thousand miles; your ships, in coming and going cross a vast and trackless ocean; in it ye are exposed to the visitations of thunder and lightning, and raging storms, to the dangers of being swallowed up by monsters of the deep; and under such perils, fear ye not the retributive vengeance of Heaven? Now, our great Emperor, being actuated by the exalted virtue of Heaven itself, wishes to cut off this deluge of opium, which is the plainest proof that such is the intention of high Heaven! It is then a traffic on which Heaven looks with disgust; and who is he that may oppose its will? Thus, in the instance of the English chief, Roberts, who violated our laws; he endeavoured to get possession of Macao by force, and at Macao he died! Again, in the 14th year of Taou-Kwang (1834), Lord Napier bolted through

the Bocca Tigris, but being overwhelmed with grief and fear, he almost immediately died; and Morrison, who had been darkly deceiving him, died that very year also! Besides these, every one of those who have not observed our laws, have either on their return to their own country been overtaken by the judgments of Heaven, or silently cut off ere they could return thither! Thus then it is manifest that the heavenly dynasty may not be opposed! And still, oh, ye foreigners, do you refuse to fear and tremble thereat?

"Secondly. You ought to make immediate delivery of this opium, in order to comply with the law of your own countries, which prohibits the smoking of opium, and he who uses it is adjudged to death! Thus plainly showing that ye yourselves know it to be an article destructive to human life. If, then, your laws forbid it to be consumed by yourselves, and yet permit it to be sold that it may be consumed by others, this is not in conformity with the principle of doing unto others what you would that they should do unto you: if, on the other hand, your laws prohibit it being sold, and ye yet continue to sell it by stealth, then are ye sporting with the laws of your own countries! And, moreover, the laws of our Chinese empire look upon the seller as guilty of a crime of a deeper dye than the mere smoker of opium. Now you, foreigners, although ye were born in an outer country, yet for your property and maintenance do you depend entirely upon our Chinese Empire; and in our central land ye pass the greater part of our lives, and the lesser portion of your lives is passed at home; the food that ye eat every day, not less than the vast fortunes ye amass, proceed from nought but the goodness of our Emperor; which is showered upon you in far greater profusion than upon our own people. And how is it then, that ye alone know not to tremble and obey before the sacred majesty of your laws! In former times, although opium was prohibited, yet the penalty attached thereto, did not amount to a very severe punishment, this arose from the extreme mildness of our Government; and

therefore it was that your clandestine dealings in the dug were not scrutinized with any extraordinary rigor. Now, however, our great Emperor looks upon the opium trade with the most intense loathing, and burns to have it cut off for ever; so that henceforward, not only is he who sells it adjudged to death, but he who does not more than smoke it must also undergo the same penalty of the laws. Now try and reflect for one moment. If ye did not bring this opium to China, how should the people of our inner land be able either to sell or smoke it? The lives of our people which are forfeited to the laws, are taken from them by your unrighteous procedure; then what reason is there that the lives of our own people should be thus sacrificed, and that ye alone should escape the awful penalty? Now I, the High Commissioner, looking up to the great Emperor, and feeling in my own person his sacred desire to love and cherish the men from afar, do mercifully spare you your lives. I wish nothing more than that ye deliver up all the opium you have got, and forthwith write out a duly prepared bond, to the effect, that you will henceforth never more bring opium to China, and should you bring it, agreeing that the cargo be confiscated, and the people who bring it put to death. This is pardoning what is past, and taking preventive measures against the future: why any longer cherish a foolish indiscriminate generosity! Moreover, without discussing about the opium which ye have sold in bygone years, and adding up its immense amounts; let us only speak about that quantity which during the last years ye have clandestinely sold, which I presume was no small matter, hardly equal to the quantity which ye have now stored up in your receiving ships, and which I desire may be entirely surrendered to the mutual advantage of all. Where is there the slightest chance or prospect that after this you will be permitted to dupe our deluded people out of their money, or inveigle them to do an act in which destruction overtakes them? I have with deep respect examined the statutes of this the Ta Tsing dynasty,

and upon these statutes I find it recorded, 'If a Chinese or a foreigner break the laws they shall be judged and condemned by the same statutes;' and words to that effect. Now upon former occasions we have condemned foreigners to death, as in the case of having killed our people, they require to give life for life, of which we have instances recorded. Now think for a little: depriving an individual of his life is a crime committed in a moment, and still the perpetrator of it must forfeit his own life in return. But he who sells opium has laid a plot to swindle a man out of his money, as well as to deprive him of his life; and how can one say that it is only a single individual, or a single family that the opium seller thus dupes and entangles in destruction! And for a crime of this magnitude ought one to die or not to die? And still will ye refuse to deliver up your opium? Which is the way to preserve your lives? Oh, ye foreigners, do ye deeply ponder upon this!

"Thirdly. You ought to make immediate delivery of this opium, by reason of your feelings as men. Ye come to this market of Canton to trade, and ye profit thereby full threefold. Every article of commerce that ye bring with you, no matter whether it be coarse or fine, in whole pieces or in small, there is not one iota of it that is not sold off and consumed; and of the produce of our country, whether it be for feeding you, for clothing you, for any kind of use, or for mere sale, there is not a description that we do not permit you to take away with you: so that not only do you reap the profit of the inner land by the goods which you bring, but moreover by means of the produce of our central land, do you gather gold from every country to which you transport it. Supposing that you cut off and cast away your traffic in the single article of opium, then the other business which you do will be much increased, you will thereon reap your threefold profit comfortably; and you may, as previously, go on acquiring wealth in abundance: thus neither violating the laws, nor laying up store for after misery. What happiness, what

delight will be yours. But if, on the other hand, ye will persist in carrying on the opium traffic, then such a course of conduct must infallibly lead to the cutting off of your general trade. I would like to ask of you, if under the whole heaven ye have such an excellent market as this is? Then without discussion about tea and rhubarb, things which you could not exist without; and every kind and description of silk, a thing which you could not carry on your manufacture without, there are under the head of eatable articles, white sugar-candy, cassia, cassia buds, &c. &c.; and under the head of articles for use, vermilion, gamboge, alum, camphor, &c.: how can your countries do without these? And yet our central land is heaped up and overflowing with every kind of commodity; and has not the slightest occasion for any of your importations from abroad. If on account of opium, the port be closed against you, and it is no longer in your power to trade more, will it not be yourselves who have brought it upon yourselves? Nay, further, as regards the article of opium, there is now no man who dares to buy it, and yet ye store it up in your receiving ships, where you have so much to pay per month for rent; day and night ye must have labouring men to watch and guard. And why all this useless and enormous expense? a single typhoon, or one blaze of fire, and they are forthwith overwhelmed by the billows, or they sink amid the consuming element. What better plan than at once to deliver up your opium, and to reap enjoyments and rewards for so doing.

"Fourthly. You ought to make a speedy delivery of the opium by reason of the necessity of the case. Ye foreigners from afar, in coming hither to trade, have passed over an unbounded ocean: your prospect for doing business depends entirely on your living on terms of harmony with your fellow-men, and keeping your own station in peace and quietness. * * * * The men who go abroad are said to adhere bigotedly to a sense of honor. Now our officers are appealing to your sense of honor; and we find, to our amaze-

ment, that you have not the slightest particle of honor about ye. Are ye quite tranquil and composed at this? If you do not now deliver up the opium to the government, pray what will be the use of keeping it on hand. Deliver it up, and your trade will flourish more than ever. Tokens of our regard will be heaped on you to overflowing. I, the High Commissioner, as well as the local authorities, cannot bear the idea of being unnecessarily harsh, therefore it is that, though I thus weary my mouth, as it were entreating and exhorting you, yet do I not shrink from my task. Happiness and misery, glory and disgrace are in your own hands. Say not that I did not give you early warning hereof.

"A special proclamation to be placed before the foreign factories.

"TAOU-KWANG.

"19th year, 2nd month, 12th day."

Two distinct communications were also sent to Captain Elliot by Lin, in which he stated the light in which he regarded Captain Elliot's conduct, which was termed contumacious, and requiring that all opium should be given up. On the 27th of March, 1839, Captain Elliot issued the following address to the merchants:—

"I, Charles Elliot, Chief Superintendent of trade in China—presently forcibly detained by the provincial government, together with all the merchants of my own, and the other foreign nations settled here, without supplies of food, deprived of our servants, and cut off from all intercourse with our respective countries (notwithstanding my own official demand to be set at liberty, that I might act without restraint) have now received the commands of the High Commissioner, to deliver into his hands all the opium held by people

of my own country. Now I, being constrained by paramount motives, affecting the safety of the lives and liberties of all the foreigners here present in Canton, and by other very weighty reasons, do hereby, in the name and in the behalf of H. B. M. Government, enjoin and require all her Majesty's subjects now present in Canton, forthwith to make a surrender to me for the service of H. B. M. Government, to be delivered over to the Government of China, all the opium under their respective control, and to hold the British ships and vessels engaged in the opium trade subject to my immediate control, and to forward me without delay a sealed list of all the British owned opium in their respective possession. And I, the said Chief Superintendent, do now, in the most full and unreserved manner, hold myself responsible, for and on the behalf of H. B. M. Government, to all and each of H. M. subjects surrendering the said British owned opium into my hands, to be delivered over to the Chinese Government. And I, the said Chief Superintendent, do further caution all H. M. subjects in Canton, owners of or charged with the management of opium, the property of British subjects, that failing the surrender of the said opium into my hands at or before six o'clock this day, I hereby declare H. M. Government wholly free of all manner of responsibility in respect of the said British owned opium. And it is especially to be understood that proof of British property, and value of British owned opium surrendered to me agreeably to this notice, shall be determined upon principles, and in a manner hereafter to be defined by her Majesty's Government."

Within a few hours the merchants surrendered to Captain Elliot, twenty thousand two hundred and eighty-three chests of opium,* which was tendered by Captain Elliot to Commissioner Lin the following day. The chests of opium were on board twenty-two vessels, and the Chinese authorities ordered them to anchor near the Bogue, to await further orders, and Commissioner Lin demanded the name of every vessel, and the number of chests of opium which were on board each individual ship, making a personal visit of inspection, to see that the ships had anchored in the Bogue according to his instructions.

It was during the month of March, that the following letter was addressed to our gracious sovereign by the High Commissioner, who evinced the greatest anxiety to ascertain how the document was to be forwarded.

LETTER TO THE QUEEN OF ENGLAND FROM THE IMPERIAL COMMISSIONER, &c.

"Lin, High Imperial Commissioner, a Director of the Board of War, and Governor of the two Hoo; Tang, a Director of the Board of War, and Governor of the two Kwang; and E, a Vice-Director of the Board of War, and Lieutenant-Governor of Kwang-tung;—conjointly address this communication to the Sovereign of the English nation, for the purpose of requiring the interdiction of opium.

"That in the ways of Heaven no partiality exists, and no sanction is allowed to the injuring of others for the advantage of one's self; that in men's natural desires there is not any great diversity (for where is he who does not abhor death and seek life?)—these are universally acknowledged principles; and your honorable nation, though beyond the wide ocean, at a distance of twenty thousand miles, acknowledges the same

* The market value of this property exceeded nine millions of dollars.

ways of Heaven, the same human nature, and has the like perception of the distinctions between life and death, benefit and injury.

"Our heavenly court has for its family all that is within the four seas; the great Emperor's Heaven-like benevolence—there is none whom it does not overshadow: even regions remote, desert, and disconnected, have a part in the general care of life and of wellbeing.

"In Kwan-tung, since the removal of the interdicts upon maritime communication, there has been a constantly-flowing stream of commercial intercourse. The people of the land, and those who come from abroad in foreign ships, have reposed together in the enjoyment of its advantages, for tens of years past, even until this time. And as regards the rhubarb, teas, raw silk, and similar rich and valuable products of China, should foreign nations be deprived of these, they would be without the means of continuing life. So that the heavenly court, by granting, in the oneness of its common benevolence, permission for the sale and exportation thereof—and that without stint and grudge—has indeed extended its favours to the utmost circuit [of the nations], making its heart one with the core of heaven and earth.

"But there is a tribe of depraved and barbarous people, who having manufactured opium for smoking, bring it hither for sale, and seduce and lead astray the simple folk, to the destruction of their persons, and the draining of their resources. Formerly the smokers thereof were few, but of late, from each to other, the practice has spread its contagion, and daily do its baneful effects more deeply pervade the central source—its rich, fruitful, and flourishing population. It is not to be denied that the simple folk, inasmuch as they indulge their appetites at the expense of their lives, are indeed themselves the authors of their miseries: and why then should they be pitied? Yet, in the universal empire under the sway of the great and pure dynasty, it is of essential import, for the right direction of men's minds, that their customs and manners

should be formed to correctness. How can it be borne that the living souls that dwell within these seas should be left wilfully to take a deadly poison! Hence it is, that those who deal in opium, or who inhale its fumes, within this land, are all now to be subjected to severest punishment, and that a perpetual interdict is to be placed on the practice so extensively prevailing.

"We have reflected, that this poisonous article is the clandestine manufacture of artful schemers and depraved people of various tribes under the dominion of your honorable nation. Doubtless, you, the honorable Sovereign of that nation, have not commanded the manufacture and sale of it. But amid the various nations there are a few only that make this opium; it is by no means the case that all the nations are herein alike. And we have heard that in your honorable nation, too, the people are not permitted to inhale the drug, and that offenders in this particular expose themselves to sure punishment. It is clearly from a knowledge of its injurious effects on man, that you have directed severe prohibitions against it. But what is the prohibition of its use, in comparison with the prohibition of its being sold—of its being manufactured—as a means of thoroughly purifying the source?

"Though not making use of it one's self, to venture nevertheless on the manufacture and sale of it, and with it to seduce the simple folk of this land, is, to seek one's own livelihood by the exposure of others to death, to seek one's own advantage by other men's injury. And such acts are bitterly abhorrent to the nature of man—are utterly opposed to the ways of Heaven. To the vigorous sway exercised by the celestial court over both the civilized and the barbarous, what difficulty presents itself to hinder the immediate taking of life? But as we contemplate and give substantial being to the fullness and vastness of the sacred intelligence, it befits us to adopt first the course of admonition. And not having as yet sent any communication to your honorable sovereignty,—should severest measures of interdiction be all at once enforced, it

might be said, in excuse, that no previous knowledge thereof had been possessed.

"We would now, then, concert with your honorable sovereignty, means to bring to a perpetual end this opium, so hurtful to mankind: we in this land forbidding the use of it,—and you, in the nations under your dominion, forbidding its manufacture. As regards what has been already made, we would have your honorable nation issue mandates for the collection thereof, that the whole may be cast into the depths of the sea. We would thus prevent the longer existence between these Heavens and this Earth, of any portion of the hurtful thing. Not only then will the people of this land be relieved from its pernicious influence: but the people of your honorable nation too (for as they make, how know we that they do not also smoke it?) will, when the manufacture is indeed forbidden, be likewise relieved from the danger of its use. Will not the result of this be the enjoyment by each of a felicitous condition of peace? For your honorable nation's sense of duty being thus devout, shows a clear apprehension of celestial principles, and the supreme Heavens will ward off from you all calamities. It is also in perfect accordance with human nature, and must surely meet the approbation of sages.

"Besides all this, the opium being so severely prohibited in this land, that there will be none found to smoke it, should your nation continue its manufacture, it will be discovered after all that no place will afford opportunity for selling it, that no profits will be attainable. Is it not far better to turn and seek other occupation than vainly to labour in the pursuit of a losing employment?

"And furthermore, whatever opium can be discovered in this land is entirely committed to the flames, and consumed. If any be again introduced in foreign vessels, it too must be subjected to a like process of destruction. It may well be feared, lest other commodities imported in such vessels should meet a common fate—the gem and the pebble not being dis-

tinguished. Under these circumstances, gain being no longer acquirable, and hurt having assumed a visible form, such as desire the injury of others will find that they themselves are the first to be injured.

"The powerful instrumentality whereby the celestial court holds in subjection all nations, is truly divine and awe-inspiring beyond the power of computation. Let it not be said that early warning of this has not been given.

"When your Majesty receives this document, let us have a speedy communication in reply, advertising us of the measures you adopt for the entire cutting off the opium in every sea-port. Earnestly reflect hereon—earnestly observe these things.

"Taou-kwang, 19th year, the second month.

"Communication sent to the Sovereign of
"the English Nation."

On the 2nd of April, Commissioner Lin made the following communication to Captain Elliot: that when one-fourth of the opium was in his possession, the native servants should be allowed to return to their masters, that the passage-boats should be allowed free egress when half of the drug was delivered up, the trade to be re-opened after three-fourths was given up, and all commercial affairs to proceed in the ordinary routine, when the whole number of chests were in his possession.

On the 3rd, the Deputy Superintendent of trade, Mr. Johnston, accompanied by the Hong merchants, and an escort of Chinese soldiers, went down the river, to receive the opium for the High Commissioner.

On the 5th, Commissioner Lin stated, "that it was necessary that the owners of the opium should enter into an agreement, never again to introduce opium

into the inner land; that if such be done the vessel and cargo should be confiscated to the use of government; and that the parties offending must be prepared to suffer the extreme penalty of the law."

The merchants signed a bond to the following effect,—that they bound themselves for ever to cease trading in opium, and they united in this plain declaration, and in pledging themselves to abide by their bond.

In mercy we refrain from giving the names of England's merchants who signed the bond, but who recommenced the nefarious traffic at the first convenient opportunity, stating that this bond or pledge was forced from them. Such dishonorable conduct needs no comment of ours: with few, very few exceptions, all the men whose names were to the bond, re-engaged in the trade.

On the 10th, the High Commissioner, accompanied by the Governor of Canton, went to the Bogue to superintend the delivery of the opium, which was placed in buildings that had been erected for its reception near the Bogue. The half of the opium having been delivered up on the 5th of May, the soldiers were removed from the factories, and the armed boats from the river, and communication was allowed to be resumed with the shipping, and sixteen traders, English, Americans, and Parsees, who had been extensively engaged in the opium trade, were ordered to leave the Celestial Empire, never to return to it.

On the 24th, Captain Elliot left Canton, accompanied by ten British subjects, whose names were on

the list of the proscribed and banished traders: before quitting Canton, Captain Elliot issued a circular to the merchants, forbidding any English ship to enter the port, and advising all British subjects to leave Canton, as he considered both life and property to be insecure.

Our merchants addressed a despatch to the Secretary of State for Foreign Affairs, complaining of the treatment they had received from the Chinese authorities, also stating that they had been forced into signing a bond, and surrendering their property. The whole of their grievances were recapitulated; the acts of aggression which had been committed by the Chinese authorities were duly set forth; but not one syllable was introduced, which could imply that these acts of the local authorities, had been drawn down upon the merchants' heads, in consequence of persisting to trade in a contraband article.

The High Commissioner forwarded a despatch to Pekin, stating the surrender of the opium, and requesting instructions. In the month of June, an Imperial edict arrived, praising Lin for his conduct in this matter, "which had been extremely well managed," and ordering the opium to be destroyed near Canton, so that both "the natives of the Celestial Empire, and foreigners, might witness and be aware of the entire destruction of the destroying poison."

The place selected for carrying this order into effect, was Chin-kow, which is near the Bogue forts; sixty-five officers, both civil and military, being present to witness the due performance of the Emperor's command. The mode adopted for the de-

struction of the drug was the most effectual one; spaces were enclosed, in which trenches were dug, into which a limited quantity of opium was put, salt water and lime being mixed up with it; at low water the contents of the trenches were drawn off and thrown into the river. About five hundred workmen were employed, and the most rigid search took place when they quitted the enclosure, to prevent any of the drug being purloined: one poor wretch, who was detected pilfering a small piece of opium, underwent the extreme penalty of the law, on the spot: five minutes after the searcher had found the opium concealed, the wretched victim was a breathless disfigured mass of clay. The destruction of the opium commenced on the 3rd, and terminated on the 22nd of June, 1839, Commissioner Lin superintending the whole process; a certain number of the civil and military authorities, keeping guard during the night. Reports have been spread, that the whole of the opium that had been delivered up, was not destroyed, but those who were in China, and are cognisant of the facts, and the firm unflinching integrity of the High Commissioner Lin, are fully convinced that every particle of the opium, then delivered to the Chinese authorities, was utterly and absolutely destroyed: we believe, and with justice, that Lin is regarded by all unprejudiced, clear-headed men, as one of the most talented, learned, and extraordinary men of the present age; his character although stern, is a noble one, he is a true patriot, having his country's welfare, *and not his own interest*, at heart.*

* Being appointed an Imperial High Commissioner is the greatest

In the month of July, a small schooner, on her voyage to Hong-Kong, named the *Black Joke*, was attacked by some Chinese soldiers, who murdered five of the crew, wounding and cruelly maltreating a passenger, whom they left for dead, after cutting off his ears, which they placed in the poor fellow's mouth. This caused a feeling of extreme irritation among our countrymen, who all left Macao for Hong-Kong, to be beyond the jurisdiction of Lin. The High Commissioner was greatly exasperated against the merchants who had recommenced the traffic in opium; as he had received imperative commands from the Emperor not to leave Canton, until he could report and guarantee the entire suppression and abandonment of the contraband traffic, and the continuance of the lawful trade. Lin, accompanied by the Governor of Canton, and escorted by a large number of Chinese troops, visited Macao; but when he discovered that the English had quitted the settlement, immediately returned to Canton.

The High Commissioner knew that it was impossible to surprise, or drive our fleet from Hong-Kong, therefore he resolved, if possible, to starve the foreigners into submission, and issued an edict which forbade all natives supplying the foreign vessels, or foreigners, either with provisions or water. Captain Elliot addressed a communication to the local authorities of Cowloon, requesting them to forward an enclosure to

honor that can be conferred by the Emperor, as it invests the party with the power and authority of his sovereign. A most curious work has been written by Lin, upon political and scientific topics; and Chinese scholars affirm that this composition equals any that have been written by Confucius.

Lin; this they refused to do. Captain Elliot then sent a gig, ordering the crew to go on shore and purchase provisions; this order they carried into execution, but just as the gig was pushing off it was stopped by the native police; whereupon a skirmish ensued between our sailors and the crews of three war-junks, which ended, after some hours firing, in the war-junks retiring.

On the 5th of September, Captain Elliot addressed the following to the Chinese:—"The men of the English nation desire nothing but peace, but they cannot submit to be starved. The Imperial cruisers they have no wish to molest or impede, but they must not prevent the people selling the English provisions. To deprive men of good, is the act only of the unfriendly and hostile." As affairs still bore the same aspect on the 11th, Captain Smith, of H.M.'s ship *Volage*, gave notice of his intent to blockade the river and port of Canton. In October, negotiations were entered into, for continuing the lawful trade, between Captain Elliot and the British merchants on one side, the local government of Canton and the Hong merchants on the other: Captain Elliot had given security for the negotiations being carried out in an honest, upright manner, the High Commissioner had placed his signature to the document, when the arrival of the *Thomas Coutts*, whose captain had signed the bond against trafficking in opium, caused the whole affair to be crushed. Severe measures were now adopted by the Chinese against all the English who were resident at Macao, and Captain Elliot deemed it

necessary to order all vessels belonging to subjects of Great Britain, to congregate at Tung-ku, where they would be under the safeguard of H.M.'s ships *Volage* and *Hyacinth*. On the 3rd of November an engagement took place off Chuen-pe (which is about five miles from the Bogue forts), between our two men-of-war, and a fleet of sixteen war-junks, under the command of Admiral Kwan; three junks were sunk, one blown up, and the rest dispersed. Several merchants had gone in a merchantman to Hong-Kong, but as the vessel was fired at from the opposite mainland, Cowloon, the shipping subsequently withdrew to Lin-tin, and Tung-ku. On the 6th of December, Commissioner Lin declared commercial intercourse to be at an end, between the natives of Great Britain and China, also forbidding the importation of goods belonging to subjects of, or the manufactures of, Great Britain, to be imported in any vessel then trading to China. In the month of January 1840, all the subjects of Great Britain then in China, were either resident at Macao, or on board vessels which were anchored at Tung-ku or Lin-tin. On the 8th, Captain Smith, of H.M.'s ship *Volage*, forwarded a notice to the authorities signifying his intention of blockading the port and river of Canton on the 15th instant. On the 14th, an Imperial edict was promulgated by the Chinese authorities, which stated, "That the mighty Emperor was well pleased with all that had been done by the High Commissioner Lin; that a distinction in future was to be made in the treatment of the English and the natives of other foreign nations;

the natives of other foreign nations must be obedient and submissive, they must not shelter or protect any man, woman, or child belonging to the English nation, nor convey them or their property into any harbour. If they disobey these orders their punishment will be great." In the month of June, H.M.'s ships of war, *Wellesley, Alligator,* and the steamer *Madagascar,* arrived, and Commodore Sir Gordon Bremner gave notice of the blockade of the Canton river. Shortly afterwards an attempt was made by the Chinese to set fire to the fleet, several fire rafts being sent in among them. Captain Elliot sent a communication to the Chinese authorities, informing them that the "Queen of Great Britain had appointed high and mighty men to make known the true state of affairs to the Emperor of China." Before the termination of the month the British expedition had arrived in China, which consisted of three line-of-battle ships, two frigates, fourteen other ships, and four armed steamers. The land forces were composed of H.M.'s 18th, 26th, and 49th Regiments, and the Bengal Volunteer Corps; our troops mustering about three thousand one hundred strong. Lord John Russell stated, "That the war was set afoot to obtain reparation for insults and injuries offered H.M.'s Superintendent and subjects, to obtain indemnification for the losses the merchants had sustained under threats of violence, and lastly, get security that persons and property trading with China should be protected from insult and injury, and trade maintained upon a proper footing."

In the month of July an edict was issued which

contained the following scale of rewards for the capture of our ships and men:—

	Dollars.
For the capture of one of the largest ships	20,000
For the destruction of the same . .	10,000
For each merchantman captured, the whole cargo; save the arms, ammunition, and opium,	
Each naval captain who was taken prisoner	5,000
If killed, and their heads brought .	3,000
English prisoner of no rank . . .	100
For their head	50
Sepoy prisoner	30
For their head	20

It would be both useless and unprofitable were we to recapitulate the daily occurrences of the war in China, as the events are too fresh in the minds of the present generation to need recounting. Suffice it to say, that after a grievous expenditure of human life, Keying, a member of the royal family, Niu-Kien, a general, Eli-pu, lieutenant-general, were authorised by the Emperor of China to accede to *all our terms*, using the Imperial seal and sign-manual; and the Treaty of Nan-kin was signed on the 29th of August, 1842. However diplomatists may attempt to gloss over the cause of the war with China, every clear-headed, right-hearted man, must allow that it was caused by our merchants violating the laws of the Celestial Empire, by persisting in trading in a contraband article, the use of which produced the most

demoralizing effects upon the population. We will not argue, if Christians, and the Ministers of a Christian Queen, were acting rightly in upholding the merchants of Great Britain in violating the laws of China. BUT THIS IS QUITE CERTAIN, THAT HAVING ENTERED INTO A TREATY WITH THE EMPEROR OF CHINA, GREAT BRITAIN'S MONARCH, AND ENGLAND'S SONS, ARE BOUND BY EVERY FEELING OF HONOR, HONESTY, AND PROBITY, NEITHER TO SANCTION, ENCOURAGE, OR VIOLATE THE LAWS OF CHINA BY THE IMPORTATION OF OPIUM.

Ask those merchants who have amassed large fortunes, and who have returned to their native shores, up to the past year, 1848, how much of their gold has been acquired in pandering to the vices, and bringing destruction on the souls and bodies of their fellow-men, after they had signed a bond, pledging themselves never again to traffic in opium. They will not shrink from the inquiry, as our British merchants maintain they have a right to sell opium, as they were forced to sign the bond; although the traffic in the accursed drug, is China's curse, and brings dishonor, disgrace, and odium, on the name of Christian England.

The following were the official reasons, which were assigned by H. M. Ministers for commencing hostilities in China:—

1st. "To obtain a recognition of the King of England as the independent sovereign of a civilised country.

2nd. "To require an apology for the treatment of Lord Napier, as COMMISSIONER of the KING OF ENGLAND.

3rd. "Compensation must be made for the losses caused

to British merchants by the stoppage of the trade while Lord Napier was at Canton, and for some time after his departure.

4th. "Until particular rules are framed by the consent of both governments, British subjects shall not, for any wrong done either to another British subject, or to a Chinese subject, be liable to more severe punishment than is applicable to the like offence by the laws of England.

5th. "No hoppo, or other authority whatever, shall be at liberty to impose any tax, or duty, direct or indirect, on any foreign ships or vessels, on any articles of export or import, or any boats, coolies, or other conveyance of goods, other than, or different from the prescribed imperial tariff.

6th. "Vessels not engaged in trade shall pay the ordinary pilotage, but no other duty or charge whatever. They shall be freely allowed to purchase refreshments, and articles requisite for repair or refit, and to hire workmen for such purpose.

7th. "Merchant vessels shall pay shipping charges of all kinds according to their real size, as ascertained by their certificate of registry. None of the persons engaged in supplying them with provisions or stores, shall be subject to any fee or exaction whatever in that capacity.

8th. "British subjects may take their families to any place where they reside themselves, and may employ any sort of vehicle they may find agreeable or convenient, as freely as natives.

9th. "British subjects may visit any part of the country under passports signed by the British commissioner, and countersigned by the Chinese authority at the place.

10th. "A British subject desirous of residing, for a lawful object, in any part of the country, shall report himself in person to the chief magistrate of the place, specifying his lodging, but shall not thereafter be in any way molested or controlled in his pursuits, so long as they are conducted in a lawful and inoffensive manner.

11th. "British ships may proceed to any port in China at which an imperial custom-house has been established, and land and ship goods as freely, and on the same terms, as at Canton. Should there be no British commissioner or deputy commissioner at such port, British subjects that may be charged with any offences must be sent for trial to the nearest port at which a British commissioner resides.

12th. "British traders may have boats, or other conveyance, to carry goods from any one port of the country to another, paying the same rates of transit duties as natives."

The following Imperial edict, preceded the signing of the treaty of Nankin:—

"Keying and his colleagues have sent up a document containing a report and rough sketch of the articles of the convention discussed at a personal conference with H. B. M.'s Plenipotentiary in China.

"I have inspected the report, and have a full knowledge of the whole of it.

"I, the Emperor, seriously considering the evils to the uncountable number of the people, and the important consequences to the greatness, power, and station of the empire, and I cannot avoid being constrained and forced to grant what is requested; it is but one time of bitterness and trouble, but then ease, repose, and peace, may be reckoned on for ever; and not only will the two provinces of Keang-soo and Cheakeang be preserved entire, but the empire will be held together in its integrity! As to those items in the report relating to trade, there are some that are improper, and require further consideration. Now, as the barbarian ships are willing to leave the Chang river, and are also willing to retire from Chaoupaau hill, that which they have before requested relative to a free-trade at five ports, the country of Fuhchow must be excluded; permission to trade thither cannot by any means be granted, but another port may be exchanged for it; they may be allowed to trade,

coming and going, at the four ports of Canton, Amoy, Ningpo and Shanghae.

"As to the matter of the Hong merchants' debts, the said great ministers must necessarily accommodate themselves to circumstances, and in a perspicuous edict explain the matter thus to the English.

"The said nation has traded with China for more than 200 years, and heretofore all has been harmony and good will; and the trade has always been transacted by barter and money. But as the Hong merchants and yourselves have between you mutually transacted the affairs of trade, our public officers have hitherto never examined into, or troubled themselves about the trade. The affair of the rise and fall in prices, whether low or high, are very petty, trifling matters. Further, our speech and language are unintelligible to each other; and most decidedly the district officers will not be able to manage the matter.

"Hereafter, the Chinese merchants at all the ports will adopt extraordinary modes of giving trouble and cheating, even to *cutting—i. e.*, demanding excessive discounts, when there will be no hindrance or fear of laying a clear statement of the case before the district officers who will certainly punish the said merchant (delinquent): decidedly there will be no indulgence shown. As to the 6,000,000*l.* it is proper that I should give them, by which my sincerity and good faith will be manifest; and they are to be collected from the salt commissioners and provincial treasuries of the three provinces of Chekeang, Keangsoo, and Ganhwuy, the richest supplying the deficiencies of the poorest. As to correspondence being conducted on terms of perfect equality between the officers of the two governments, and the barbarians who have been made captives, and the Chinese who have been seduced (into the employ of the English), I grant all these supplicated favours; let the captives be released; and I order that all the matters (the three just mentioned) be allowed which have been requested.

"Further, with reference to what is contained in the report about sealing; the said barbarians do not require your seal as proof, but the imperial seal of the empire to be fixed as a guarantee (of the treaty); so I shall not fall in dignity—and the feelings of my imperial station will not be lost.

"Before I have disseminated my imperial rescripts to each of the dependencies of China, all sealed with the imperial seal of the empire; and I order that my rescripts be sent under a flying seal with the despatches from the board of civil office; and they are to be forwarded in this ceremonious manner, that all the clauses which have been clearly reported may be properly managed.

"From the time of this settlement, the said great minister must especially report to the emperor, behaving with perfect sincerity, that of the things supplicated there are none which have not been granted.

"From this epoch of a thorough free trade, there should be everlasting peace and harmony. Your nation should also treat us with mutual, perfect sincerity; and certainly not again commence military operations in direct opposition to heavenly principles; for not only have you already caused troubles and confusion in many provinces, but you must not again come seeking causes of quarrel and war; and just so, the coast and territories of the provinces of Canton, Fuhkeen, Taewan (Formosa) Chekeang, Keangnan, Sahntong, Chihle, and Shunteen (Peking), the barbarian vessels of war are not allowed to enter and frequent.

"Since at this time we are at peace, of the officers and troops in each province, there are some that should be sent away, and others detained. We have already consulted as to the ancient cities of China, her signal pyramids and batteries; and it is proper that they should all be rebuilt successively, according to former custom; these have not been of modern erection; but they were built for the purpose of guarding against and seizing the pirates, and were not established to guard against the said barbarians; and we cer-

tainly must not incoherently and disorderly produce suspicion and apprehension. Those distant provinces which have not yet heard of or possess a full knowledge of the peace; if any of your (barbarian) ships abruptly enter, and are suddenly attacked, you must not make this a cause of screening yourselves, borrowing pretences, and mouthing.

"The whole of the above matters rest wholly in the deep consideration and extreme care of the said minister and his colleagues; let them be wholly true and sincere in deliberating and deciding; and so far ever put an end to the risings of war; there must not be the least misconception or misunderstanding. This is not an affair or time to be idle, or to dismiss the matter in a hurried, remiss, and irregular manner; but regard it with severe and serious attention!—with sincere and serious attention regard it!

"Hurry on this edict at more than at the rate of 600 *le* a day, and order him (Keying) to inform himself of its contents. Respect this."

Treaty between Her Majesty and the Emperor of China,

Signed in the English and Chinese Languages, at Nan-kin, August 29, 1842. With other Documents relating thereto.

[*Ratifications exchanged at Hong-Kong, June* 26, 1843.]

Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, and his Majesty the Emperor of China, being desirous of putting an end to the misunderstandings and consequent hostilities which have arisen between the two countries, have resolved to conclude a treaty for that purpose, and have therefore named as their plenipotentiaries, that is to say:—

Her Majesty the Queen of Great Britain and Ireland, Sir Henry Pottinger, Bart, a major-general in the service of the East India Company, &c., &c.

And his Imperial Majesty the Emperor of China, the High Commissioners Keying, a member of the Imperial House, a guardian of the Crown Prince, and general of the garrison of Canton; and Elipu, of the Imperial Kindred, graciously permitted to wear the insignia of the first rank, and the distinction of a peacock's feather, lately minister and governor-general, &c., and now lieutenant-general commanding at Chapoo;

Who, after having communicated to each other their respective full powers, and found them to be in good and due form, have agreed upon and concluded the following articles:—

ARTICLE I.—There shall henceforward be peace and friendship between her Majesty the Queen of the United Kingdom of Great Britain and Ireland and his Majesty the Emperor of China, and between their respective subjects, who shall enjoy full security and protection for their persons and property within the dominions of the other.

ARTICLE II.—His Majesty the Emperor of China agrees, that British subjects, with their families and establishments, shall be allowed to reside, for the purpose of carrying on their mercantile pursuits, without molestation or restraint, at the cities and towns of Canton, Amoy, Foochowfoo, Ningpo, and Shanghai; and her Majesty the Queen of Great Britain, &c., will appoint superintendents, or consular officers, to reside at each of the above-named cities or towns, to be the medium of communication between the Chinese authorities and the said merchants, and to see that the just duties and other dues of the Chinese Government, as hereafter provided for, are duly discharged by her Britannic Majesty's subjects.

ARTICLE III.—It being obviously necessary and desirable that British subjects should have some port whereat they

may careen and refit their ships when required, and keep stores for that purpose, his Majesty the Emperor of China cedes to her Majesty the Queen of Great Britain, &c., the island of Hong Kong, to be possessed in perpetuity by her Britannic Majesty, her heirs and successors, and to be governed by such laws and regulations as her Majesty the Queen of Great Britain, &c., shall see fit to direct.

ARTICLE IV.—The Emperor of China agrees to pay the sum of six millions of dollars, as the value of the opium which was delivered up at Canton in the month of March 1839, as a ransom for the lives of her Britannic Majesty's superintendent and subjects who had been imprisoned and threatened with death by the Chinese high officers.

ARTICLE V.—The Government of China having compelled the British merchants trading at Canton to deal exclusively with certain Chinese merchants, called Hong Merchants (or Co-Hong), who had been licensed by the Chinese Government for that purpose, the Emperor of China agrees to abolish that practice in future at all ports where British merchants may reside, and to permit them to carry on their mercantile transactions with whatever persons they please; and his Imperial Majesty further agrees to pay to the British Government the sum of three millions of dollars, on account of debts due to British subjects by some of the said Hong merchants, or Co-Hong, who have become insolvent, and who owe very large sums of money to subjects of her Britannic Majesty.

ARTICLE VI.—The Government of her Britannic Majesty having been obliged to send out an expedition to demand and obtain redress for the violent and unjust proceedings of the Chinese high authorities towards her Britannic Majesty's officer and subjects, the Emperor of China agrees to pay the sum of twelve millions of dollars, on account of the expenses

incurred; and her Britannic Majesty's plenipotentiary voluntarily agrees, on behalf of her Majesty, to deduct from the said amount of twelve millions of dollars, any sums which may have been received by her Majesty's combined forces, as ransom for cities and towns in China, subsequent to the 1st day of August 1841.

ARTICLE VII.—It is agreed, that the total amount of twenty-one millions of dollars, described in the three preceding Articles, shall be paid as follows:—

Six millions immediately.

Six millions in 1843; that is, three millions on or before the 30th of the month of June, and three millions on or before the 31st of December.

Five millions in 1844; that is, two millions and a half on or before the 30th of June, and two millions and a half on or before the 31st of December.

Four millions in 1845; that is, two millions on or before the 30th of June, and two millions on or before the 31st of December.

And it is further stipulated, that interest, at the rate of 5 per cent. per annum, shall be paid by the Government of China on any portion of the above sums that are not punctually discharged at the periods fixed.

ARTICLE VIII.—The Emperor of China agrees to release, unconditionally, all subjects of her Britannic Majesty (whether natives of Europe or India), who may be in confinement at this moment in any part of the Chinese empire.

ARTICLE IX.—The Emperor of China agrees to publish and promulgate, under His Imperial Sign Manual and Seal, a full and entire amnesty and act of indemnity to all subjects of China, on account of their having resided under, or having had dealings and intercourse with, or having entered the ser-

vice of, her Britannic Majesty, or of her Majesty's officers; and His Imperial Majesty further engages to release all Chinese subjects who may be at this moment in confinement for similar reasons.

ARTICLE X.—His Majesty the Emperor of China agrees to establish at all the ports which are, by the Second Article of this Treaty, to be thrown open for the resort of British Merchants, a fair and regular Tariff of export and import customs and other dues, which Tariff shall be publicly notified and promulgated for general information; and the Emperor further engages, that, when British merchandize shall have once paid at any of the said ports the regulated customs and dues, agreeable to the Tariff to be hereafter fixed, such merchandize may be conveyed by Chinese merchants to any province or city in the interior of the empire of China, on paying a further amount as transit duties, which shall not exceed * per cent. on the tariff value of such goods.

ARTICLE XI.—It is agreed that her Britannic Majesty's Chief High Officer in China shall correspond with the Chinese High Officers, both at the capital and in the provinces, under the term "communication;" the subordinate British Officers and Chinese High Officers in the provinces, under the terms "statement," on the part of the former, and on the part of the latter, "declaration;" and the subordinates of both countries on a footing of perfect equality: merchants and others not holding official situations, and therefore not included in the above, on both sides, to use the term "representation" in all papers addressed to, or intended for the notice of, the respective Governments.

ARTICLE XII.—On the assent of the Emperor of China to this Treaty being received, and the discharge of the first instalment of money, her Britannic Majesty's forces will retire from Nankin and the Grand Canal, and will no longer

* See "Declaration." p. 350.

molest or stop the trade of China. The military post at Chinhae will also be withdrawn; but the islands of Koolangsoo, and that of Chusan, will continue to be held by her Majesty's forces until the money payments, and the arrangements for opening the ports to British merchants be completed.

ARTICLE XIII.—The Ratification of this Treaty by her Majesty the Queen of Great Britain, &c., and his Majesty the Emperor of China, shall be exchanged as soon as the great distance which separates England from China will admit; but, in the mean time, counterpart copies of it, signed and sealed by the Plenipotentiaries on behalf of their respective Sovereigns, shall be mutually delivered, and all its provisions and arrangements shall take effect.

Done at Nankin, and signed and sealed by the Plenipotentiaries on board her Britannic Majesty's ship *Cornwallis*, this twenty-ninth day of August 1842; corresponding with the Chinese date, twenty-fourth day of the seventh month, in the twenty-second year of Taou-kwang.

(L. S.) HENRY POTTINGER,
Her M.'s Plenipotentiary.

Seal of the Chinese High Commissioner.

Signature of 3d Chinese Plenipotentiary.

Signature of 2d Chinese Plenipotentiary.

Signature of 1st Chinese Plenipotentiary.

Declaration respecting Transit Duties.

[Signed in the English and Chinese Languages.]

Whereas by the tenth Article of the Treaty between Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, and His Majesty the Emperor of China, concluded and signed on board Her Britannic Majesty's ship "Cornwallis," at Nankin, on the 29th day of August 1842, corresponding with the Chinese date 24th day of the 7th month, in the 22d year of Taou-kwang, it is stipulated and agreed, that His Majesty the Emperor of China shall establish at all the ports which, by the second Article of the said Treaty, are to be thrown open for the resort of British merchants, a fair and regular Tariff of export and import customs and other dues; which Tariff shall be publicly notified and promulgated for general information; and further, that when British merchandize shall have once paid, at any of the said ports, the regulated customs and dues, agreeably to the Tariff to be hereafter fixed, such merchandize may be conveyed by Chinese merchants to any province or city in the interior of the empire of China, on paying a further amount of duty as transit duty;

And whereas the rate of transit duty to be so levied was not fixed by the said Treaty;

Now therefore, the undersigned Plenipotentiaries of Her Britannic Majesty, and of His Majesty the Emperor of China, do hereby, on proceeding to the exchange of the Ratifications of the said Treaty, agree and declare, that the further amount of duty to be so levied on British merchandize, as transit duty, shall not exceed the present rates, which are upon a moderate scale; and the Ratifications of the said Treaty are exchanged subject to the express declaration and stipulation herein contained.

In witness whereof, the respective Plenipotentiaries have signed the present Declaration, and have affixed thereto their respective seals.

Done at Hong-Kong, the 26th day of June, one thousand eight hundred and forty-three; corresponding with the Chinese date, Taou-kwang twenty-third year, fifth month, and twenty-ninth day.

(L. S.) HENRY POTTINGER.

Seal and Signature of the Chinese Plenipotentiary.

GENERAL REGULATIONS,

Under which the British Trade is to be conducted at the five ports of Canton, Amoy, Foo-chow-foo, Ning-po, and Shang-hai.

I. PILOTS.—Whenever a British merchantman shall arrive off any of the five ports opened to trade, viz. Canton, Foo-chow-foo, Amoy, Ning-po, or Shang-hai, pilots shall be allowed to take her immediately into port; and, in like manner, when such British ships shall have settled all legal duties and charges, and is about to return home, pilots shall be immediately granted to take her out to sea, without any stoppage or delay.

Regarding the remuneration to be given these pilots, that will be equitably settled by the British Consul appointed to each particular port, who will determine it with due reference to the distance gone over, the risk run, &c.

II. CUSTOM-HOUSE GUARDS.—The Chinese Superintendent of Customs at each port will adopt the means that he may judge most proper to prevent the revenue suffering by fraud or smuggling. Whenever the pilot shall have brought any British merchantman into port, the Superintendent of Customs will depute one or two trusty Custom-

house officers, whose duty it will be to watch against frauds on the revenue. These will either live in a boat of their own, or stay on board the English ship, as may best suit their convenience. Their food and expenses will be supplied them from day to day from the Custom-house, and they may not exact any fees whatever from either the Commander or Consignee. Should they violate this regulation, they shall be punished proportionately to the amount so exacted.

III. Masters of Ships reporting themselves on Arrival. — Whenever a British vessel shall have cast anchor at any one of the above-mentioned ports, the Captain will, within four-and-twenty hours after arrival, proceed to the British Consulate, and deposit his ship's papers, bills of lading, manifest, &c. in the hands of the Consul; failing to do which, he will subject himself to a penalty of two hundred dollars.

For presenting a false manifest, the penalty will be five hundred dollars.

For breaking bulk and commencing to discharge, before due permission shall be obtained, the penalty will be five hundred dollars, and confiscation of the goods so discharged.

The Consul, having taken possession of the ship's papers, will immediately send a written communication to the Superintendent of Customs, specifying the register tonnage of the ship and the particulars of the cargo she has on board; all of which being done in due form, permission will then be given to discharge, and the duties levied as provided for in the tariff.

IV. Commercial Dealings between English and Chinese Merchants. — It having been stipulated that English merchants may trade with whatever native merchants they please,—should any Chinese merchant fraudulently abscond or incur debts which he is unable to discharge, the Chinese authorities, upon complaint being made thereof, will of course do their utmost to bring the offender to justice; it

must, however, be distinctly understood, that if the defaulter really cannot be found, or be dead, or bankrupt, and there be not wherewithal to pay, the English merchants may not appeal to the former custom of the Hong merchants paying for one another, and can no longer expect to have their losses made good to them.

V. TONNAGE DUES. — Every English merchantman on entering any one of the above-mentioned five ports, shall pay tonnage-dues at the rate of five mace per register-ton, in full of all charges. The fees formerly levied on entry and departure, of every description, are henceforth abolished.

VI. IMPORT AND EXPORT DUTIES.—Goods, whether imported into, or exported from, any one of the above-mentioned five ports, are henceforward to be taxed according to the tariff as now fixed and agreed upon, and no further sums are to be levied beyond those which are specified in the tariff; all duties incurred by an English merchant vessel, whether on goods imported or exported, or in the shape of tonnage-dues, must first be paid up in full; which done, the Superintendent of Customs will grant a port clearance, and this being shown to the British Consul, he will thereupon return the ship's papers and permit the vessel to depart.

VII.—EXAMINATION OF GOODS AT THE CUSTOM-HOUSE. —Every English merchant, having cargo to load or discharge, must give due intimation thereof, and hand particulars of the same to the Consul, who will immediately despatch a recognised linguist of his own establishment to communicate the particulars to the Superintendent of Customs, that the goods may be duly examined, and neither party subjected to loss. The English merchant must also have a properly qualified person on the spot to attend to his interests when his goods are being examined for duty, otherwise, should there be complaints, these cannot be attended to.

Regarding such goods as are subject by the tariff to an *ad valorem* duty, if the English merchant cannot agree with the Chinese officer in fixing a value, then each party shall call two or three merchants to look at the goods, and the highest price at which any of these merchants would be willing to purchase, shall be assumed as the value of the goods.

To fix the tare on any article, such as tea, if the English merchant cannot agree with the Custom-house officer, then each party shall choose so many chests out of every hundred, which being first weighed in gross, shall afterwards be tared, and the average tare upon these chests shall be assumed as the tare upon the whole; and, upon this principle, shall the tare be fixed upon all other goods in packages.

If there should still be any disputed points which cannot be settled, the English merchant may appeal to the Consul, who will communicate the particulars of the case to the Superintendent of Customs, that it may be equitably arranged. But the appeal must be made on the same day, or it will not be regarded. While such points are still open, the Superintendent of Customs will delay to insert the same in his books, thus affording an opportunity that the merits of the case may be duly tried and sifted.

VIII. Manner of Paying the Duties.—It is hereinbefore provided, that every English vessel that enters any one of the five ports shall pay all duties and tonnage-dues before she be permitted to depart. The Superintendent of Customs will select certain shroffs, or banking establishments of known stability, to whom he will give licences, authorizing them to receive duties from the English merchants on behalf of Government, and the receipt of these shroffs for any monies paid them shall be considered as a Government voucher. In the paying of these duties, different kinds of foreign money may be made use of; but as foreign money is not of equal purity with sycee silver, the English Consuls appointed to the different ports will, according to time, place, and circum-

stances, arrange with the Superintendents of Customs at each, what coins may be taken in payment, and what per-centage may be necessary to make them equal to standard or pure silver.

IX. Weights and Measures.—Sets of balance-yards for the weighing of goods, of money-weights and of measures, prepared in exact conformity to those hitherto in use at the Custom-house of Canton, and duly stamped and sealed in proof thereof, will be kept in possession of the Superintendent of Customs, and also at the British Consulate at each of the five ports, and these shall be the standards by which all duties shall be charged, and all sums paid to Government. In case of any dispute arising between British merchants and Chinese officers of Customs, regarding the weights or measures of goods, reference shall be made to these standards, and disputes decided accordingly.

X. Lighters or Cargo Boats.—Whenever any English merchant shall have to load or discharge cargo, he may hire whatever kind of lighter or cargo-boat he pleases, and the sum to be paid for such boat can be settled between the parties themselves without the interference of Government. The number of these boats shall not be limited, nor shall a monopoly of them be granted to any parties. If any smuggling take place in them, the offenders will of course be punished according to law. Should any of these boat-people, while engaged in conveying goods for English merchants, fraudulently abscond with the property, the Chinese authorities will do their best to apprehend them; but, at the same time, the English merchants must take every due precaution for the safety of their goods.

XI. Transshipment of Goods.—No English merchant ships may transship goods without special permission; should any urgent case happen where transshipment is necessary, the

circumstances must first be transmitted to the Consul, who will give a certificate to that effect, and the Superintendent of Customs will then send a special officer to be present at the transshipment. If any one presumes to transship without such permission being asked for and obtained, the whole of the goods so illicitly transshipped will be confiscated.

XII. SUBORDINATE CONSULAR OFFICERS.—At any place selected for the anchorage of the English merchant ships, there may be appointed a subordinate consular officer, of approved good conduct, to exercise due control over the seamen and others. He must exert himself to prevent quarrels between the English seamen and natives, this being of the utmost importance. Should anything of the kind unfortunately take place, he will in like manner do his best to arrange it amicably. When sailors go on shore to walk, officers shall be required to accompany them, and, should disturbances take place, such officers will be held responsible. The Chinese officers may not impede natives from coming alongside the ships to sell clothes or other necessaries to the sailors living on board.

XIII. DISPUTES BETWEEN BRITISH SUBJECTS AND CHINESE.—Whenever a British subject has reason to complain of a Chinese, he must first proceed to the Consulate and state his grievance; the Consul will thereupon inquire into the merits of the case, and do his utmost to arrange it amicably. In like manner, if a Chinese have reason to complain of a British subject, he shall no less listen to his complaint, and endeavour to settle it in a friendly manner. If an English merchant have occasion to address the Chinese authorities, he shall send such address through the Consul, who will see that the language is becoming; and, if otherwise, will direct it to be changed, or will refuse to convey the address. If, unfortunately, any disputes take place of such a nature that the Consul cannot arrange them amicably, then he shall request

the assistance of a Chinese officer, that they may together examine into the merits of the case, and decide it equitably. Regarding the punishment of English criminals, the English Government will enact the laws necessary to attain that end, and the Consul will be empowered to put them in force; and, regarding the punishment of Chinese criminals, these will be tried and punished by their own laws, in the way provided for by the correspondence which took place at Nankin after the concluding of the peace.

XIV. British Government Cruizers anchoring within the Ports.—An English Government cruizer will anchor within each of the five ports, that the Consul may have the means of better restraining sailors and others, and preventing disturbances. But these government cruizers are not to be put on the same footing as merchant vessels, for as they bring no merchandize and do not come to trade, they will of course pay neither dues nor charges. The resident Consul will keep the Superintendent of Customs duly informed of the arrival and departure of such government cruizers, that he may take his measures accordingly.

XV. On the Security to be given for British Merchant Vessels.—It has hitherto been the custom, when an English vessel entered the port of Canton, that a Chinese Hong merchant stood security for her, and all duties and charges were paid through such security-merchant. But these security-merchants being now done away with, it is understood that the British Consul will henceforth be security for all British merchant ships entering any of the aforesaid five ports.

CHAPTER XII.

GOVERNMENT — Emperor — Ministry—Various tribunals—Espionage—Government of Cities—The Penal Code of China—Punishments—For various crimes, and the use of opium—Laws for presenting Petitions—Maxims of the Emperor Kang-he—Code of Laws—Pekin Gazette—Prohibitions connected with those holding the rank of Mandarins—Slavery — Laws for slaves—Laws for servants — Price of slaves.

IT is essential, in forming a just estimate of the character and habits of a nation, to be conversant with their government and laws; and no country affords a more striking example of the truth of this proposition than China. The monarchy is the most absolute that ever existed, the Emperor having unbounded power and authority over the lives and property of his subjects; his words are oracles, and his commands are obeyed and executed with alacrity and humility; being regarded as the Vicegerent of the Ruler of the world, and the father of his people: upon the reciprocal duties then of parent and children, the laws and political government of China are established; and the principle is found interwoven through all their institutions. Accordingly we find the Emperor designated as, "Son of Heaven," "August Sovereign," "Holy Emperor," "Father

of the Empire," whilst he is treated with the most abject and servile respect and submission; none daring to approach him except on bended knees, or pass his habitation except on foot. The whole empire is considered to suffer in his person, and his loss is the only misfortune his subjects should dread; should indisposition overtake him, the alarm is instantly sounded, princes and mandarins of all classes hurry to the palace courts, where on bended knees, and regardless of the inclemency of the weather, they pass day and night, in token of their grief and respect, while they supplicate Heaven for his restoration. So great is the respect and reverence with which the Emperor is regarded, that the people accord the same marks of respect, in his absence, to his ministers of state, viceroys, and mandarins of all grades, in the execution of their respective offices, regarding each officer as the representative of their sovereign, and 'rendering honor to whom honor is due.'

The language and actions both of the Emperor and people accord well with the principles of their government; if a province be visited with pestilence or famine, the Emperor forbids amusements; fasting, he confines himself to his palace, and publishes proclamations wherein, "The deep lamentations wherewith he bemoans, both night and day, the misfortunes of his children, which wound his heart to the quick, and continually occupy his thoughts, searching for the means of restoring them to happiness," are set forth in glowing terms; the whole document bearing the impress of one addressed to the members of a large and mighty family, by a kind and indulgent parent

On the other hand their moral maxims, and the books of their ancient sages, abound in passages such as these, "The Son of Heaven, even our Mighty Emperor, hath he not been placed upon the throne by Ty-en." "The Holy Emperor sits upon his throne, the parent of his people; he should not, therefore, be feared, so much as he should be loved, for his virtue and his kindness."

Notwithstanding the great power wherewith the Emperor is invested, the law permits his ministers of state humbly to remonstrate with him, and to submit what they may conceive to be errors in the administration of the government; and should the Emperor inflict punishment upon his officer for making such representations, history affords many examples of martyrs, who have suffered death in their attempts to oppose the deviations of their prince from the paths of wisdom, and in consequence, have received the highest encomiums from the nation, and rendered their names immortal. The position of Emperor can be no sinecure in China, when we reflect, that all public documents must pass through his hands, and receive his approbation or veto. The tranquillity of the Empire depends entirely upon the indefatigable assiduity of the Prince, to preserve order and superintend the administration of justice; should he and his council relax in their zeal, the viceroys and mandarins in distant parts of the empire would become tyrants, from whose provinces and districts justice would be banished, and revolt would ensue; of such results there have been ample proofs in Chinese history, which serve as examples to warn Emperors, to tread in the steps of their great and mighty predecessors,

who retained their authority, and secured prosperity and tranquillity to their subjects, solely by their indefatigable watchfulness.

Next in official rank follows the Prime Minister, or President of the Council, called *Chiow-sian*, who always possesses the confidence of his sovereign; the number of the other ministers of state, or the *Co-lao*, depends upon the will of the Emperor, but they seldom exceed five or six; these ministers, and the chief presidents of the supreme tribunals, together with the principal officers in the army and navy, compose the first order of mandarins.

The council chamber of the *Co-lao* is adjoining the Emperor's Hall of audience; subordinate to this council, there are six supreme courts or tribunals, the chief presidents of which report all their proceedings to the *Co-lao*, for the information and decision of the Emperor: to these six courts, or tribunals, are confided the superintendence of the various branches of state affairs, and each has its separate department.

The first supreme court is called *Lei-pow*, and to it is confided the selection of mandarins for all the provinces, and conducting the correspondence with them: it is subdivided into four departments, the first selects the mandarin, the second examines into the conduct of those in office, the third seals official documents, delivers official seals to the various mandarins on their appointments, and examines the seals of all official documents and correspondence, before they are submitted to the Chief President of the *Lei-pow;* and the fourth examines into the merits and conduct of the princes of the blood and all the mandarins.

The second Supreme Court is called *How-pow*, or Treasury; this court has the jurisdiction and superintendence of the revenue and finances of the empire in every department, and the payment of all salaries and pensions; and is assisted in its complicated duties by a local court, or office in each of the provinces of the empire.

The third Supreme Court is called *Le-pow*, and has jurisdiction over all rights, ceremonies, arts, and sciences; it repairs temples, superintends the various religious sects; ceremonials of state, religion, or festivity; all the arts and sciences, universities, and colleges; and examines the candidates for literary distinction. This court is subdivided into four departments, one attends to religious matters; another to literary affairs; a third to receive those who are to be presented at court; and the last to public ceremonies.

The fourth Supreme Court is called *Ping-pow*, or the war department; this superintends the organization and officering of the whole imperial army, the building and repairing of all the fortresses, the supply of all arsenals and magazines with provisions, ammunition, and stores; the manufacture of all arms, and all matters necessary for the defence and safety of the empire. This court is also subdivided into four departments; the first, superintends the discipline of troops, and the appointment of officers; the second, the distribution and motions of troops; the third, the victualling of the army; and the fourth, the supply of arms and ammunition, repairing and building fortresses.

The fifth Supreme Court is called *Hing-Pow*, or the

Criminal Chamber. This court takes cognizance of all criminal matters throughout the empire; and a subordinate local court is established in each of the provinces.

The sixth Supreme Court is called *Cong-Pow*, or Board of Public Works; to it is confided the care of all public and royal buildings, the palaces of the Emperor, and those of the princes of the blood; together with public roads, bridges, rivers, and canals; and the preparation of plans and designs for, and the construction of, all new public edifices.

Each of these supreme courts is composed of a chief president and a vice-president, and twenty-four other members, of whom one-half are Chinese and the other Tartars. As a check, no decision of any of these tribunals can be carried into effect without the sanction of each of the others, which course must cause endless delays in the various executive departments of the state.

The system of espionage is conducted, on an extensive scale, throughout the various offices and courts of the empire by means of the *Tow-cha-yun*, or public spies, who watch the acts of all the supreme courts. They have the power to be present at all the meetings of these courts, and of taking notes of all their transactions; officers are sent by them through the provinces, on secret missions, who are greatly feared by all classes, as the first intimation any one may have of a secret communication having been transmitted to the Emperor through them, is too frequently the executioner's axe. There is another class who are called *Sung-yin-foo*; whose duty it is to keep a register of the names, ages,

number, and conduct of all the princes of the blood-royal, and also those of every individual in connection with the imperial court and household, and to report the qualifications of each of them to the Emperor.

The mandarins who govern provinces, and who are of the first rank, are of two sorts,—the *Song-tow*, who has jurisdiction over two or more provinces, and the *Fow-yen*, who is viceroy over one province. To these officers are despatched direct the orders of the Emperor, and they communicate his will to all the subordinate mandarins; they acknowledge no superior except the Supreme Court at Pekin; and the *Song-tow* is considered of such importance, that those mandarins, who hold the appointment, do not consider it any promotion to be made the chief president of a supreme court, or even a minister of state.

In each of the capital towns of provinces there are two tribunals, the one civil and the other criminal; the first is called *Pow-ching-se*, and is composed of a president and two assistants, who are all mandarins of the second class; the second is called *Nan-cha-se*, and is composed of a president, who is a mandarin of the third class, and two subordinate mandarins of the fifth class; these latter visit the criminal tribunals in the various districts of their provinces.

The cities of the empire, being divided into three classes, have mandarins whose rank corresponds with their local importance as governors: the first-class cities have a mandarin of the fourth order, called *Chi-fow*, who is assisted by three deputies of the sixth and seventh classes; besides whom there are mandarins of still lower grades, under him, in numbers propor-

tionate to the extent of the territory over which his district extends.

The second-class cities are governed by a mandarin of the fifth order, who is called *Chi-cheow*, and his two assistants are of the sixth and seventh order. All the other cities have a governor, who is a mandarin of the seventh-class, and his two assistants are of the eighth and ninth classes.

There are an innumerable number of mandarins also throughout the provinces, who represent the various departments of each of the supreme courts at Pekin: the total number of mandarins of all classes in China is stated to be upwards of fourteen thousand. There is a system of absolute dependence of the various authorities upon each other; the most inferior mandarin, it is true, has control over his particular district or business, but he is subject to the next in rank above him, who in his turn is subject to a third, who again is dependent upon the viceroy, and this last is subject to the Supreme Court of Pekin, the members of which tremble before the Emperor, who is the source of all power.

The penal code of China remained until the Ming dynasty unaltered, since which period various modifications, limitations, and alterations have taken place, and it is now arranged under fifteen hundred and fifty-seven heads; each emperor, since the commencement of the Ming dynasty, having made considerable alterations in it, great contradictions and confusion are the result. The punishments are in general most cruel, and ill-proportioned to the crimes for which they are inflicted: for the slightest offence

a mandarin is degraded, banished, and deprived of all property.

It frequently happens that the Emperor not only visits the sins of the father upon his children, but extends his wrath to the collateral branches of the family, inflicting upon them the same punishment pronounced upon the offender. When the Emperor condemns an old favourite, as a mark of kindness he sends him a sword, with an intimation that he may take away his own life with it; and his death is frequently followed by the execution of his children and nearest relations. Theft is punished with the bastinado, branding, and torture: manslaughter and homicide are classed with murder, and as life is taken for life, it may in some measure account for the fact, that the Chinese hesitate to approach a dead body, or give information if they have seen one, from a fear possibly of being charged with a capital crime.

There are a great variety of modes adopted for inflicting capital punishment; sometimes the culprit is beheaded, or strangled by the bow-string; at other times the cruel practice of hewing the living victim to pieces is resorted to; the extremities are first severed one by one, in slow succession, from the trunk, and all vital parts are carefully avoided to the last, in order to prolong the pain and suffering of the unfortunate victim.

Filial disobedience is considered a crime next in atrocity to murder, and is punished by the bastinado, and severe beating with bamboos of various sizes. The modes of torture are manifold, but those more generally adopted are the rack, and gradual roasting

before a slow fire. By the penal code mandarins are empowered to apply torture for the purpose of extracting a confession of guilt; but the same law provides ample punishment for an abuse of this power, and exempts all classes of mandarins, those above seventy and below seventeen years of age, from its penalties.

Assault and theft are both punished by an attenuating and slow torture called the *Can-gue*, or wooden collar, which is inflicted for various periods of duration. At sunrise each morning the criminals are led forth from the common prison with their wooden collars, (which are square planks, having a round hole in the centre, fitting closely to the neck, upon this collar is affixed a description in writing of the offence for which the wearer is suffering), and conducted to the wall of the city, to which their collars are chained and secured by padlocks, where they remain exposed to public view until sunset, when they are conducted back to the prison for the night. It is painful to witness the attempts made by these poor wretches to carry on a communication between their hands and their heads, using enormous toothpicks and earpickers, for the respective objects for which they were manufactured.

Banishment is continually adopted; when for life the exile's wife and family are sent with him to the frontiers as slaves to the Tartar soldiery. Those who are sentenced for shorter periods are condemned to work for the period of punishment in the imperial salt-works.

The traffic in, or use of, opium, is punishable most severely by law; a man detected in smoking opium is put to the torture, until he gives up the name of the

person, from whom he bought the poison, and each person through whose hands it is traced, is similarly dealt with, until the smuggler is discovered. The offenders are punished with death, banishment, forfeiture of property, the wooden collar, and the bastinado; and punishment has often been extended to the sons and brothers of the smugglers.

All complaints must be lodged with the inferior mandarins in the first instance, an appeal against their decisions lies to the superior tribunals, and ultimately to the Emperor. Women have been prohibited from presenting memorials, and aged men from appearing in courts of law as witnesses. These prohibitions have been alluded to in an edict of the present Governor of the Kwang province, in which he asks "How is it possible for aged men, in the winter of their age to be received as witnesses? Among ye people of the Kwang province there dwells a spirit of litigation. It is because an old man cannot be punished, that the seditious amongst ye bribe them to be witnesses; and, moreover, because women cannot be punished for such an offence, ye send females into the courts of justice with memorials. Let all mandarins investigate into these practices, examine all parties, discover from whence the bribery comes, and punish with severity all offenders. If any person stops my chair to force a petition upon me, I will cause him to be seized and bambooed. Let such person go to the inferior mandarins."

The law requires, that on the first and fifteenth days of each month, the sacred edict of the Emperor Kang-he, which embraces the following sixteen

maxims, shall be read aloud by the mandarins in the various courts throughout the empire.

"Observe faithfully all filial and brotherly duties, that the various relations of life may be properly regarded.

"Reverence kindred, that harmony may be exhibited in all its beauty.

"Let litigations be avoided by the ample display of unanimity amongst those who reside in the same district.

"Let husbandry and the cultivation of the mulberry tree be your first care, for by this means abundance of food and clothing will be secured.

"Regard economy most strictly by the observance of frugality, temperance, and modesty, whereby the prodigal expenditure of money will be prevented.

"Extol literary attainments, by which means you will stimulate the student's exertions.

"Decry all new doctrines, and extol the orthodox faith.

"Expound the laws, that the unlearned and stubborn may have no excuse.

"Display a yielding disposition, and observe strictly the principle of etiquette, whereby your deportment must be improved.

"Apply all your energy to give a sound education to your children, whereby they will be led from the paths of vice, and the vortex of human passions.

"Abstain from false accusations, that the innocent and just may live in security and peace.

"Let no protection or concealment be afforded to the guilty, whose crimes compel them to lead a wan-

dering and lazy life, whereby you will avoid being involved in their misfortunes.

"Be careful to pay with regularity all imperial taxes, that you may not be harassed by the continual application of the collectors.

"Let all good men act in consort with the mandarins, whereby crimes will be detected, and the escape of criminals will be prevented.

"Subdue the bursts of passion, which will preserve you from all danger.

"Apply the remedies which are prescribed by the sages of antiquity to cure the defects and diseases of your dispositions, which is the only infallible means to secure a happy home, and a peaceful mind."

In reading these maxims, the mandarins address the assembled multitude, and usually taking one of them for a text, they expound the law, and illustrate by examples, familiar to the people, the manner in which it should be applied to themselves, and perseveringly urge them on returning to their homes to reflect seriously upon their exhortations, and practise the doctrines they have inculcated.

Nothing can be more beautiful than the moral and civil code of laws in China, or more ingenious than their system of checks in the administration of justice, but unfortunately, like all human institutions, and devices, they fail most glaringly in practice; principally owing to the non-observance of those laws and maxims, by the persons who are selected to administer and expound them; for the mandarins, like many others, sacrifice duty for the sake of present enjoyment and aggrandizement. From the highest

to the lowest, there are no tricks or artifices which they do not employ to deceive their superiors, and even to mislead the Emperor himself; and they are so well versed in dissimulation, cloaked by servility and an air of disinterestedness, that it becomes a difficult matter for the Emperor to avoid mistaking falsehood for truth.

Bribery and corruption are carried to an enormous extent throughout the whole state, and are in a great measure countenanced by the Emperor, if not the immediate result of his will; as the salaries of the viceroys, mandarins, and other servants of the state, are so absurdly low, that they are quite inadequate to support the pomp and luxury of their respective stations; therefore injustice and extortion are the consequence, which are adopted from the prime minister downwards.

In this manner, contributions are levied at the top of the ladder, and each official in the descending scale is compelled from self-interest and protection, to enforce exactions from his inferior, until it reaches the people; on this account, therefore, when a man becomes rich, and in his folly, or through parsimony, neglects to present offerings, or in other words to bribe the mandarin of his district, he is invariably accused of some offence, seized, and tortured to extract some of his wealth. The reason that punishment for the smoking and smuggling of opium is, comparatively, rarely heard of is, owing to the presents and bribes which are heaped upon the mandarins, by those who are guilty of practising these offences. When a mandarin discovers an offender,

he is enabled to carry on a most profitable trade by holding the accusation *in terrorem* over him, till he has '*squeezed*' out of him all he can.

The King-paow, or great report, is the *Government Gazette*, which is published daily at Pekin, and is a great auxiliary in the hands of the Emperor to preserve order, and to check irregularities in the mandarins. There is not anything inserted in it, which has not reference to Government topics, and it is forwarded to all the Government employees; it contains the appointments of all newly created mandarins, the promotions, and degradations of others, with the reasons which have induced the Emperor to make them, and the pensions granted to superannuated officers. In it is also published a list of criminals condemned to suffer capital punishment, and the crimes they have been guilty of; any calamities which may have happened in the empire, and the assistance rendered in consequence by the mandarins of the district, in pursuance of the Emperor's orders. A list is also inserted of the expenses incurred for the army and navy, for civil servants, and public works, together with the benevolent contributions of the Emperor for the poor and needy.

The day is also announced on which the great agricultural festival will take place, when the Emperor will till the earth, together with a notice of all other public ceremonies. All new laws and ordinances are thus promulgated, and in it the conduct of the mandarins is either applauded or condemned according to their deserts. But nothing dare be printed in the *Gazette* which has not previously had

the Emperor's sanction, or does not come direct from himself.

In the year 1726 two officers published an account of their own, relative to some government transactions which had not been previously sanctioned by the Emperor, and which proved to be false, in consequence of which they suffered death, and the reason afterwards assigned in the *Gazette* for their sentence was, that by their joint act they had failed in proper respect to his majesty, and that the law declared whoever was guilty of disrespectful conduct to the Emperor should suffer death.

The law prohibits mandarins from the enjoyment of all common amusements, supposing that they should be occupied in the serious duties of their respective offices. They are not permitted to entertain their friends with theatrical representations, except at certain stated periods; walking on foot is strictly forbidden, as they should never appear in public except in a sedan chair, and accompanied with proper attendants; gaming, paying private visits, or assisting in public meetings, is also prohibited them, and they should follow no other amusements than those, which they can enjoy in the private recesses of their homes. We fear, however, that means are often found to elude the law, and with the exception of *walking*, the enactment is sadly transgressed by the mandarins, who enjoy their *otium cum dignitate*.

Slavery being recognised in China, it is practised to a great extent, and consequently the laws in reference to slaves are very voluminous, both for their

government, punishment, and protection. The law, as it has been before shewn, punishes certain transgressions by slavery of the worst description, the convicts being handed over to the Tartar soldiery as their slaves. A marriage between a slave and free person is null and void, and is punishable by the banishment of both parties, as well as of the aiders and abettors. A slave guilty of killing or assaulting his master with malice prepense, is condemned to a slow and painful death by being hewed to pieces: he who strikes his master shall be beheaded; and the accidental manslaughter of a master by a slave, is punished by imprisonment for a term, after which the criminal is strangled. A slave accidentally wounding his master shall receive one hundred blows of a bamboo, and shall be banished for life to the distance of three thousand *le*.

Should a slave address abusive language to his master, and the latter complains of it publicly, the slave shall be strangled. If the slave should address abusive language to any relative of his master, and such relative complains of it publicly, the slave shall receive fifty blows of a bamboo, and shall be banished for two years.

If a master or one of his relatives, instead of informing the mandarin, beats a slave for theft or adultery, unmercifully, thereby causing his death, such master or relative shall receive one hundred blows of a bamboo; if the same cruelty be perpetrated by the same parties upon a slave who has not been guilty of a crime, such parties shall receive sixty blows of a bamboo, and shall be banished for one year, the family

of the slave, who has been killed, in either of such cases shall be affranchised.

Offences committed reciprocally between a master who has sold a slave, and such slave, shall be treated as if they were equals, because the bond between them has been broken; but it is different if the master has given such slave his freedom, as the law says the master has not parted with his right to another, and therefore judgment must be given as if between master and slave.

The laws between master and servant are different from those we have just been describing, a slave for instance striking his master, or his master's maternal grandfather or grandmother, shall be punished with one hundred blows of a bamboo and three years banishment; but should he wound either of such persons, the banishment shall be for life to the distance of three thousand *le*.

In the southern provinces slavery is more prevalent than in the north of China; immediately before the celebration of the new year children are sold there, to provide money to squander in debauchery and vice; the prices vary from one dollar upwards, but female children, who are considered good-looking, fetch higher prices. Elderly women are sold for twenty or fifty dollars each; and large numbers of slaves are annually exported to the Island of Formosa.

CHAPTER XIII.

Ranks and Honorary Distinctions—The Emperor—Dress of the Royal Family—Classes of Mandarins—The symbols, or buttons, which belong to the several grades — Costume — Distinguishing marks—Military Mandarins, their buttons and robes—Scholars, the button belonging to each class—Seals of office—Legend—The only hereditary nobles of China.

THE Emperor being the fountain of all honorary distinctions, elevates the meanest subject in his dominions, upon proof of his literary attainments, to the highest offices in the State, and at his pleasure degrades them again; he is irresponsible in his caprices, except to the Ruler of Heaven, who he is considered to represent, and by whose pleasure he is understood to rule and govern the Empire. In like manner, he also nominates his successor, selecting the most capable of his sons, or, in case of necessity, passing over his own family he names one from amongst the Princes of the Blood Royal, not a member of his immediate family, to ascend the throne after his decease; and should he prefer a younger son, in consequence of merit and ability, he receives the highest eulogiums. Should, however, the successor, whom he has named, and who has been declared with the usual solemnities, commit

any offence against the laws, or fail in the submission or deference due to the Emperor, he may be excluded from the succession, and another may be named in his stead. A remarkable instance of this occurred in the reign of *Kang-he*, who had nominated his only son, by his Empress, to succeed him; this Prince became suspected of being implicated, with the officers of his household, in treasonable practices, and he was not only superseded, but loaded with irons and confined in the common prison; the *Government Gazette* was immediately filled with manifestos, setting forth the degradation of the Prince, and the reasons which had induced the Emperor to take the step. The same *Gazette* also contained the nomination of one of the officers of State, as the successor to the Imperial Throne, and the whole Empire resounded with the praises of the Emperor's conduct.

The ranks of individuals in China, is most marked by distinctions in their attire, and any deviation from the appropriate costume is punishable by law; and should a mandarin be degraded from a superior, to an inferior class, he must set it forth in all official documents, or the document is invalid, for instance, he must commence thus: "I Key-ing, formerly a mandarin of the first class, but now reduced by His Imperial Majesty's pleasure to the second class," &c., &c.

The Emperor and his immediate family are clothed in yellow, which is the royal colour; and his silken robes, and those of his eldest son, are embroidered in gold, with the *Lung*, or dragon with five claws, which

it is unlawful for a subject to wear; this device corresponding with the royal arms adopted in this country. The robe of state has four Lungs depicted upon it, one on each shoulder, another in front, and one on the back. The Son of Heaven wears a pearl necklace, and so do his ministers of state; the button, or ball, which surmounts the cap, being also used as a mark of rank, the Emperor is distinguished by three golden dragons, one above the other, each adorned with four pearls, having one pearl between each, and a very large one above them all. The Emperor's eldest son, or the successor nominated to the throne, has three pearls less than the Emperor upon his cap, and wears a coral necklace. The younger sons of the Emperor have five pearls less than their father upon their caps, and their necklaces are of coral, but smaller than that worn by the successor to the throne.

The other princes, not of the family of the Emperor, and the mandarins of the first class, wear purple robes, embroidered with a bird called *Fung*, the princes being distinguished by a yellow girdle; they each wear a ruby button, or ball, on the cap, and the mandarins have four agates and rubies on the girdle.

The mandarins of the second class, and all others, wear purple robes, but these are distinguished by having a cock embroidered upon them, a red coral button on the cap, and four golden squares and red coral buttons on the girdle.

The third class have a peacock on the robe, a

sapphire button on the cap, and four golden squares and sapphires on the girdle.

The fourth class wear a pelican embroidered upon the robe, a deep purple-coloured, opaque, stone button on the cap, and their girdle has four golden squares and a silver button to distinguish it.

The fifth class have a silver pheasant embroidered on the robe, a transparent crystal button on the cap, with a girdle similar to that worn by the fourth class.

The sixth class are distinguished by a stork on their robes, with a jaed-stone button on the cap, and four silver squares upon the girdle.

The seventh class wear a partridge upon their robes, a ball of embossed gold on the cap, and four circles of silver on the girdle.

The eighth class have a quail upon the robe, a plain golden button on the cap, and a silver button on the girdle.

The ninth class have a sparrow on the robe, a silver button on the cap, and another on the girdle.

The military mandarins* wear the same buttons in their caps, and the same girdles which distinguish the respective classes of their civil brethren, but the figures embroidered upon their robes are dissimilar; the first class have an imaginary animal called *Ke-lin*, instead of the *Fung*; the second, a lion; the third wear a panther; the fourth, a tiger; the fifth, a bear; the sixth, a very small tiger; the seventh and eighth, a rhinoceros; being distinguished from each other only by the buttons on their caps.

* See Frontispiece.

The scholars who have passed examinations, qualifying them as candidates for office, are distinguished by buttons on their caps, according to their qualifications, and they are divided into four classes, wearing respectively, chased gold, plain gold, chased silver, and plain silver buttons, but of a smaller size than those which are worn by the mandarins.

There are about thirty descriptions of offices in which the civil mandarins are employed, and those in which military mandarins are engaged are nearly as numerous; and the total number of both classes is upwards of fourteen thousand

Besides the distinctions in dress each officer has an official seal; the Emperor's, or the great seal, which legalizes all public acts, and the decisions of all the tribunals of the empire, is described to be eighteen inches square, and is formed out of *yu-che*, or jasper, taken from *Yn-yu-chan*, or the great jasper mountain; this jasper is not allowed to be used for any other purpose.

Yn-yu-chan is a fruitful source for fables, connected with the traditionary history of the country, and among many others the following, which gives the reason for this stone being used for the royal seal. Some thousands of years ago, the *Fong-ho-an*, or Chinese phœnix, was observed by the Emperor of that day to descend upon the mountain, where he was watched for many days by the Emperor and his whole court with the greatest anxiety, as he rested upon an enormous unhewn rock; after he disappeared, a most skilful lapidary was despatched to visit the spot, under

the orders of the Emperor, who having broken a large fragment from the rock, formed from it the imperial seal, which, from its having been a portion of the rock selected by the sacred bird as a resting-place, who is believed to be the forerunner of the golden age, is considered to be possessed of indescribable virtue, and to secure prosperity to its possessor.

The honorary seals which are given to the princes are made of gold; those of mandarins of the first class and ministers of state are composed of silver: while those of the inferior mandarins are made either of brass or lead, and the size is regulated according to the magnitude of the official appointment; and the characters engraven upon these seals are either Chinese or Tartarian, according as the individual is sprung from either source. A seal is also given to any mandarin who may be sent on a special mission into the provinces, and when seals are injured or worn out the officers must return them, to be supplied with new ones.

The seals are kept in golden boxes, and are carried before the Emperor, prince, or mandarin, by two bearers upon a litter, and they are always laid on a table by the side of the possessor, and covered with a silken coverlet, of a colour and embroidery suitable to the rank of the individual.

The princes of the blood royal are, either the children of the reigning Emperor, those to whom he gives his daughters in marriage, the descendants of former dynasties, or those whose ancestors or themselves have been ennobled for public services. They

have neither power, jurisdiction, nor authority, in the empire: they are allowed a residence in the vicinity of the palace, with a household and revenue conformable to their rank; in return for which they are bound to attend upon the Emperor on all public ceremonies, or whenever so required by him, and they must present themselves every morning at the palace; in addition to which they are subjected to the most rigorous regulations, being compelled to confine their intercourse to their respective family circles, not being permitted to visit each other, or sleep outside the city of Pekin, without the express sanction of the Emperor; the position of these princes cannot be considered very enviable. The names and families of the Emperor's sons are enrolled in a yellow book, and those of other princes in a red one.

Although hereditary honors are not recognised in China, yet Confucius was so highly esteemed, and his memory is so highly honored, that his family or descendants are universally considered noble, and the head of the family ever since the death of the philosopher, has been distinguished by the title of "CHING-GIN-TI-CHI-EL," or, the Representative of the Wise Man; every Emperor has recognised and conceded this distinction to the family, and the *Ching-gin-ti-chi-el* attends the Emperor's court once in every year, on these occasions he is treated with every mark of distinction, both by the courtiers and the people; he resides in *Kio-fow*, a city in the province *Shang-tung*, distinguished by being the birth-place of his wise and learned progenitor. An additional favor and mark of

distinction is conferred upon this distinguished family, by always selecting the governor of the city of *Kio-fow* from its members, this being the only exception or deviation from the law, which prohibits any mandarin holding office in his native province.

CHAPTER XIV.

Revenue of the Emperor of China—How obtained—Announcements in the *Pekin Gazette*—Revenue of China fallen off—Memorial for a Property Tax—China retrograding—Coinage—Ancient copper coins—Tael and sycee silver—Dollars, their value—Local regulations—Forged dollars—Exportation of silver—Silver mines—Value of gold—Ancient silver and gold coins—Earthen coin—First paper currency in China—Description—Banks and Bankers—Bills of Exchange—Oriental Bank at Hong-Kong—Money-shops and changers—Pawnbrokers—Inequality of wealth in China—Revenue Return of Chinese Empire in 1847—Revenue and Expenditure of Hong-Kong for 1848.

THE sum total of the revenue of China is said to exceed annually SIXTY MILLIONS POUNDS STERLING; but about twelve millions only are remitted to Pekin, the residue being retained in the various provinces to meet and defray the current expenditure. The revenue is raised by taxes of various descriptions, levied on articles of commerce and marketable commodities; the agriculturist and landholder being also taxed in proportion to the produce of the earth or value of the land. Pawnbrokers, salt merchants, and various mercantile establishments being likewise taxed, the former especially, heavily.

The Chinese government are usurers upon a very extensive scale, as money is lent to the salt and other

merchants, for which a very high rate of interest is paid; we have attained this information from the various proclamations in the *Pekin Gazette*, one of these contains an edict from the Emperor stating, that the superintendent of repairs cannot go on with the works of the palace for lack of money, complaining bitterly of the want of punctuality in paying the interest. It appears the interest of the monies thus lent is set aside to defray the expenses attendant upon the embellishment and repairs, which are deemed requisite for the palaces; and the above edict was in reply to a memorial of various merchants, which stated their inability to pay the interest then due upon the borrowed money

The Board of Revenue manages all these affairs, receives all outstanding debts and taxes; the collectors of these taxes frequently embezzle money, and corruption appears to be indulged in, by all those officers who may be connected with the financial department, either in the collection, or disbursement of the revenues.

When a defalcation is discovered, or comes to the knowledge of the Emperor, he compels the various mandarins and officers to make the deficiency good; and the following appeared a short time ago in the *Pekin Gazette*: "We have appointed from time to time, mandarins and mighty ministers to superintend the receipts and disbursements of our revenue. This year we added two, a Manchoo and a Chinese, these great officers were instructed to examine with care into all matters; but we find they are all blind and stupid. Chang-ching-paon, a treasury mandarin, has made away with the public money. We sent a great

minister to inquire into it, and his report has reached me this day, the document states the deficiency to be the enormous sum of nine millions two hundred and fifty thousand taels of silver. Never was the like known, and on hearing it my anger knows no bounds. Only think of mighty officers of State acting like common thieves of the country. This peculation has been going on many years, and the number in office has been great; but still a strict investigation must take place, otherwise some of them will escape. I find, ever since the reign of Kea-kin, the mandarins in the treasury have all been blood relations. Some of them were mandarins of high rank, and not one of them has ever denounced the plunder. They ought to be ashamed of such conduct. I blame myself for not seeing to it, and my mortification is exceedingly great. I direct that the peculators, defaulters, and thieves, be handed over to the board that will be appointed, and well punished. The said board is to inquire and report the best means of recovering or making good the deficiency by fines. Respect this."

"Pwans-he-an (the mandarin, a minister of finance) has sent in a list of Manchoo defaulters, who have not paid in the sums they were ordered to furnish, to make good the nine million two hundred and fifty thousand taels of silver that were embezzled lately from the Imperial treasury. They are to be deprived of their situations, and imprisoned until every tael is paid." When the mandarins of a province cannot obtain the revenue, they are very frequently ordered to make good the deficiency, and often it will be announced in the *Pekin Gazette*, that a memorial has been pre-

sented to the Board of Revenue, by the mandarin of a province, stating he has been unable to collect the several taxes.

"Ordered that the mandarins make good the deficiency forthwith. Respect this."

Should canals break through, or overflow their boundaries, the several mandarins of the district are ordered by the Emperor to repair the damage done to the banks at their own expense. Should this command not be speedily complied with; they are degraded from their offices, severely fined, imprisoned, and punished.

When the dykes, and banks of rivers require repair, the Emperor, through the Board of Revenue, issues edicts of the following nature:—

"The Board of Revenue orders that all, who generously contribute their funds to meet the exigencies of the Empire, repairs of rivers, dykes, and canals, should obtain a receipt for the sum presented, which will be a passport, and certify their claim to favor and employment under the Imperial Government. Mandarins and collectors are ordered to make regular monthly returns of the various sums which may be paid into their respective treasuries. All mandarins who do not instantly forward the whole of the sums received to the proper officers at Pekin, shall be instantly degraded. Steps have been already taken to appoint the successors of defaulters. Strong remedies must be applied, as the case is desperate. Respect this and tremble."

"The Board of Revenue has been commanded by the Emperor, to order that all monies to be levied and

collected as voluntary contributions and patriotic offerings shall be exacted. If necessary, the utmost severity will be used to obtain the required money. When the edict was first issued, the province of Kwan-tung and Hoo-pih were the only ones that were called upon to furnish money. The Yellow River has now burst its bounds, and the overflow of the mighty waters has destroyed much property,—eighty thousand taels of silver are now required to repair the banks and construct dykes. The Emperor is now compelled to call upon every and each inhabitant of the Celestial Empire to furnish part of this money. Extortions will not be tolerated, but all must be generous, and contribute the largest sum they can collect—the Son of Heaven will be enabled thus to judge the real, dutiful, obedient subject and true lover of his country by the largeness of their donations. The pretended dutiful subject will give little towards the required sum. Respect this: Obey."

Large sums are thus collected, and during the war, immense amounts were subscribed, or extorted to defray the expenses, incurred in defending the Empire; the whole of the indemnity money that was paid to Great Britain was furnished in the same manner, one province alone supplying more than thirty-five thousand pounds sterling.

The revenue of China is stated to have materially fallen off within the last few years, which some attribute to the vast quantity of silver which leaves the country to pay for the opium that is smuggled into the Celestial Empire by the British; and

various measures were proposed by the Imperial Government to raise the revenue, to meet the required outlay.

The following extraordinary memorial is stated to have been presented to the Emperor through the Board of Revenue, by a Chinese political economist; whether to liken him to Sir Robert Peel, as the Chinese diplomatist proposes a property-tax, or to Joseph Hume, from the aptitude displayed in the calculations, we know not, so leave it open for all to decide according to their own peculiar fancy or view.

"Your lowly slave Keen-een, the Mandarin of Monk-den, comes kneeling and beseeching your Imperial Majesty to turn your sacred eyes upon the humble plan which I submit unto Your Mightiness. The plan is one for enriching the Imperial treasury. Many sacred favours bestowed on your slave in conferring the dignity on him of Mandarin, induce him to give your Majesty his opinion on what he has seen and carefully inquired into. Your humble slave approaches the subject with caution, in suggesting changes in old regulations; but the great deficiency in the revenue, arising from the late plunder, and the large sums required for maritime fortifications and hydraulic works, I find amounts to many myriads of taels. I hope my plan will replenish the coffers of the Imperial treasury, and give fresh life and energy to the people. In proposing and devising this measure, I am like one groping in the night, but the reverence, honour, and esteem which I have for your Imperial Majesty are my only humble apologies. The following four measures are those I propose, and

are the results of my best judgment, anxious attention, and zealous inquiries.

"1st. All bonds held by the people for house taxes to be cancelled. I have noticed with astonishment the great quantity of goods stored in the shops and dwellings, in the towns and suburbs—the quantity of merchandize thus stored exceeds belief. The law hitherto has given the taxes to two wings of the Tartar army, and great fraud and extortion are practised, and smuggling to a great extent, which must greatly affect the revenue. Fraudulent mortgages, and fictitious sales are practised to evade the taxes. I beg to call the attention of the Board of Revenue, to have an efficient officer of high standing appointed, whose sole duty would be to take cognizance of these things, or order and empower the police to give in a correct return of all inhabitants, and the number of persons in each abode. Remit all the old bonds, calling on the people to repair instantly to the mandarins, and honestly state the value of their property, paying a per-centage for the whole, for which they will get a seal on their bonds, to protect them from attempted extortion; if the property should be mortgaged, the mortgagee to pay the taxes. After a fixed period all defaulters to have their property confiscated. This will be best for all parties, as it will give the people security against extortions and lawsuits, and restore every farthing of the duties. The clerks and officers must be strictly looked after. If my plan be carried out, the people will not practise frauds, neither should the inferior mandarins be allowed to extort money, and apply it to their own

use. Strict attention to this will prevent great mischief. All violators of this law should be prosecuted with severity, which will have the effect of deterring others from committing the like offence.

"2ndly. That all taxes should be increased except the land-tax, as an increase there would bear on the poorer classes; but all shopkeepers, markets, bazaars, and merchants who sell goods by weight, derive a much larger profit than those who till the ground. Pawnbrokers are very numerous; their trade is a most lucrative one; and I learn that they only, like others, pay about five taels per annum; coal-mines, iron-works, and large mercantile houses, pay even less. Pawnbrokers should cheerfully pay the increase. As regards taverns and tea-shops, I strongly urge and advise local governors to look to them, and report accordingly.

"3rdly. Provincial fees should be transferred to the public treasury. I, your humble slave, held appointments in Chih-le and other districts, and know that all mandarins, and magistrates, and others, receive voluntary contributions under various names, and expend it in public works, which your treasurer has accounted for. But for the present I would stop all public works, and have the fees sent to the capital. The mandarins' salaries I would reduce and remit the amount, and cause a strict inquiry as to the amount of those fees. After paying the army expenses, the balance should be paid into the state treasury.

"4thly. The mandarins, or collectors of the taxes, are behind-hand in paying them in, and when urged

to do so, make sundry excuses and delays, notwithstanding there is a period fixed. Look to this matter without delay, as they frequently turn bankrupts, or pretend to be so, to avoid payment, and often propose paying by instalments. May I request that this system will be stopped, and no instalments taken, but that either the securities or themselves be made pay at once. This would be acting severely and mercifully, great severity must be used. When I was a local mandarin some years ago, a deficiency was discovered, and I demanded from the high inspector one thousand taels of silver, and sent them to your imperial treasury, and the remainder soon followed.

"I, your slave, have drawn up these statements with a view of enriching the treasury, and, stupid and ignorant as I am, I hope in all humility your Imperial Majesty will find them suited to the necessities of the State. I humbly crave your instructions thereupon."

This memorial was replied to by the Board of Revenue, who stated, they thought the matter worth taking into consideration; the imperial signet being affixed to the document, underneath which was written in red vermilion, "Respect this."

The finances of China appear for some years past to have been in an embarrassed state, and many believe this to be the precursor of the downfall of the Celestial Empire. Although we do not coincide with this opinion entirely, we feel convinced that the high, bright, and brilliant star of the Celestial Empire is becoming obscured by clouds; but whether these

clouds will disperse, leaving the star to shine with redoubled effulgence, or become denser and darker until the glittering orb is totally obscured, time, the great unraveller of all mysteries, alone will prove.

In the north, many cities, once flourishing, and alive with commerce and the busy hum of men, are now falling into decay, and some of the finest public buildings and joss-houses are in a dilapidated state, and allowed to remain unrepaired. There is an island near Chusan, called Poo-too-san, where there are some of the most celebrated joss-houses, to which the Chinese come from every part of the empire, performing long and weary pilgrimages to worship in these temples, which, in their ideas, are of peculiar sanctity; these also are going to decay, and no grant has been made by the government to repair them—all religious edifices being kept in repair at the national expense. In many parts of China, the pagodas on the hills are falling down, the walls crumbling into pieces, and the whole building in a state of decay. These symptoms of national decay cannot be viewed even by the most thoughtless, without causing feelings of regret and sorrow to arise, that so great and mighty a nation should be in a state of embarrassment. A political economist, a profound thinker, clear headed, of sound judgment, and possessing extraordinary eloquence, has remarked, that, when once a nation has reached a certain climax of civilization and prosperity, the tide appears to turn, and the country is hurried down the stream of adversity, until engulfed in the abyss of destruction. Rome, Greece, Thebes, Nineveh, and other countries of ancient days, bear

out this remark; and in our own days we have but to cast our eyes around the continent of Europe, and see there the fall of monarchs and monarchies—long may England flourish, but we fear that her days of prosperity are past and gone by, as well as those of the empire of China.

In a country where education is universal among all classes of the male population, where civilization has made rapid progress, and where the arts and manufactures have attained an extraordinary state of perfection; it is surprising that the government should devote so little attention to the coinage of the empire, or the establishment of a uniform and unadulterated circulating medium. China has but one coin, now peculiar to herself, which is totally inadequate not only for mercantile purposes, but for domestic accommodation; this coin is a copper one, designated a *cash*, which is a circular piece of money, nearly the size of our farthing, and of half the weight, therefore about half its thickness. In the centre is a square hole, for the convenience of stringing them together, and on the coin characters are inscribed in relief; incredible as it may appear, there are an immense quantity of spurious cash in circulation, and we have heard of one place in the interior of China where there are none but spurious cash in circulation. These forged cash are easily detected by an experienced eye even when strung up with the lawful coin. Although the law punishes by strangulation the forgers of lawful coin, it would appear that the law is not enforced, either to detect or punish the offenders; were active measures adopted, the forgeries must necessarily

cease.* These coins are usually strung together in hundreds, and commonly twenty in each hundred are bad; when a shopkeeper is asked why he mixes this bad coin, which he will not receive back again, the reply given is, that it is a China custom! And an abominably bad custom it is, like several others in the "flowery land." When the cash are all good, lawful, and true, about eight hundred go to the Spanish dollar, but when mixed with spurious coin, from one thousand to one thousand and twenty are received for the dollar. This copper coin has, from the earliest period, been the current money of the empire, and many virtuosi and antiquarians possess fine collections, in which are to be found coins of the first dynasty of the empire.

An ancient writer affirms that, beside the round money, at the beginning of the first dynasty, there was a coin that was shaped like a cutlass, and was called TAO; another resembling the back of a tortoise, that was styled KOU-EI. During the reign of the Emperor Sung, a minute copper coin was issued, that was so small and thin, that they floated upon water, and were called "Gander's eyes;" after being in use a very short period, they were called in, as the people disliked them exceedingly. During the first dynasty of Tang, there was discovered on the banks of the Yellow River, above three thousand

* A book is printed, *pro bono publico*, in which every description of false coin that is put in circulation is named. The punishment for forging an official seal and the Imperial Almoner stamps, which are used to verify the water or land conveyances of teas, silks, and salt throughout the empire, as permits are required for this purpose, is likewise death; minor forgeries being punished by severe castigation with the bamboo.

three hundred pieces of money, with three feet; the whole of the characters, however, were entirely obliterated, as the damp and verdigris had completely eaten into the metal.

In ancient days, when there was a scarcity of copper coin, and the Emperor could not procure the metal to make more money, fourteen hundred temples of Buddha were despoiled of their images, which were forthwith despatched to the Imperial Treasury to be melted down, and coined into money. This scarcity of specie arose from the irruption of foreigners, who, during the war, used to carry off all the coin; this caused the Chinese to bury their money in the earth, who very frequently were killed or died, without disclosing the hiding place of their treasure, and to this period, money of exceedingly ancient date is constantly being discovered. Some old coin are of immense value in China, especially those on which are inscribed the fabulous creatures, bird and beast, called *Fong-heang* and *Ki-lin.** The late Emperor Kang-he, had a collection formed, in which every coin was to be found, ranged in chronological order, from the earliest dynasty; and in this valuable collection, coins of the most remote ages were to be seen, thus serving to elucidate historical facts that were treated by many as fables.

The coins are not stamped with the effigy of the Emperor, as it would be considered highly dis-

* This creature is embroidered on the breast and back of the robes of the military mandarins; the body of the animal is that of an ox, but is covered with scales; the head of a tiger, with a horn in the middle of the forehead, huge teeth, whiskers, and projecting staring eyes: such is the Ki-lin, or warlike symbol of the Chinese.

respectful; but have various inscriptions, each Emperor selecting the motto that suits his own taste, and these are constantly varied during each reign; the Emperor Kang-he being the sole monarch who never changed the motto on the coin, whilst he occupied the throne, and his reign was a very lengthy one.

The copper of which coins were, and are made, is not pure, but is alloyed with lead, the proportions being about four parts of the former, to six parts of the latter, and occasionally the subjects of the Celestial Empire have been prohibited from keeping or using copper utensils of any description, being ordered to take them to the Treasury, that they might be sent to the mint to be coined into money.

At the present time, there cannot be said to be any national silver coin in China, as the TAEL, which is used as the circulating medium, is a thick piece of silver, of an oblong form with both ends rounded, the shape being somewhat that of a Chinese boot or san-pan; the Chinese invariably assay this to ascertain the purity of the silver, and it is then stamped with the private mark of the merchant or shopkeeper; the value of a tael varies from six shillings and a penny halfpenny to six shillings and eightpence; but the general and medium value is six shillings and fourpence.*

Dollars, both Spanish and Mexican, are in general circulation, the former being more highly valued than the latter, and the Chinese are most peculiar

* SYCEE silver is always in bars, which vary in weight; this is, like the tael, invariably assayed; the weight is then calculated, and valued in taels at the price current of the day.

and fastidious in the method of valuing this coin. Of the Spanish dollars, those of Carlos the Fourth are most prized, and some of these are esteemed more valuable than others, bearing a premium; to our eye they all appear the same; we have had two dollars placed in our hands repeatedly by a Chinaman, each coin undergoing a close and severe scrutiny, as we were informed one was worth more than the other, but were unable to discover the slightest difference in the appearance, date of coinage, or weight of the coin. The Chinese will not state where, or in what, the difference consists, nevertheless, there is some distinguishing mark by which they determine their value.

The value of the ordinary Spanish dollar varies from four shillings and threepence to four shillings and sixpence; those of Carlos vary from four and fourpence to four and sixpence halfpenny; Mexican dollars never pass at a higher rate than four shillings. In a thinking nation like the Chinese, one so deeply calculating, where the value of an article is known, and studied to the utmost exactitude, it seems most unaccountable, that they should deteriorate the value of money, by their absurd system of stamping each dollar, as it passes through their hands, with the private mark of the merchant or shopkeeper. By this process; the coin becomes eventually so exceedingly thin and battered, that it breaks into atoms; the pieces thus broken off swell the circulating medium, as they pass by weight, and frequently as many as forty pieces go to the value of one dollar.

The local Government of Hong-Kong passed an ordinance equalizing the value of all dollars; the legislation only entailed loss upon the Government servants and troops, who were compelled to take Mexican dollars at four shillings and twopence, the rate fixed by the Government, as the value of all dollars, both Spanish and Mexican.

The Chinese shopkeepers only allowed four shillings for the Mexican dollar, or when they were induced to take them at four shillings and twopence, immediately placed an increased value on their commodities; it will be found an absolute impossibility to make the Chinese inhabitants of Hong-Kong calculate the value of dollars otherwise than according to their peculiar ideas, and the mode universally adopted throughout the Chinese Empire.

Much as the Chinese dislike the Mexican dollar, the rupee is their aversion and abhorrence; the Government servants and troops used to be paid in rupees (and we doubt not are at this period), the value varying, according to Government calculation, from two hundred and twenty to two hundred and twenty-seven for the hundred dollars; although the Government servants and military were compelled to take the rupees at this valuation, nothing would induce the Chinese to take them at the same rate, as they would only allow from one shilling and sixpence to one shilling and sevenpence halfpenny, and some tradespeople refused to take them at any price.

The Chinese are ridiculously arbitrary about the circulating medium, placing their own value on the precious metals and coinage of different countries;

thus with English silver, they will only occasionally take it, and then not at the full value of the coin; our gold coins they do not at all understand, and constantly refuse sovereigns, which can only occasionally be sold (generally for the use of the jewellers, who make ornaments for Europeans), at the rate of four and a half Mexican dollars, or eighteen shillings.

The present emperor, Taou-kwang, a short time ago issued a coin to imitate the Spanish dollar, with which the troops were paid; this coin is about the same weight as the dollars, having inscribed on it in Chinese and Manchoo, "Soldier's pay."

All taxes and dues are paid to the Emperor in pure silver, as no coin is received by the Board of Revenue; thus the Government can never suffer by the depreciation of currency. It is affirmed that a coinage of dollars is carried on in Shun-lih, which lies south of Canton, without the sanction of the Government; the dies have been procured from Europe, it is said, at an enormous expense, and more than one hundred workmen are employed.

Although Europeans cannot detect these dollars, the shroffs* can at a single glance; and these coins, although they may be of the same weight and intrinsic value as the dollar, are invariably rejected by the Chinese.† It is also said that the profits arising from

* Shroffs are judges of the value of coins and the precious metals.

† It is a well-known fact, that one of the largest mercantile houses in China used to coin Spanish dollars, by stamping the Mexican ones: this would be thought disgraceful in Europe, but opium-smuggling appears to destroy many honorable feelings. The premises of the firm were destroyed by fire, and in one of the apartments the machinery was publicly exposed that was used in the forging process; it was talked

this mint are so great, that the proprietors are enabled by bribes to silence the local mandarins and officers. To prove how officials accumulate wealth, the property of Keshen that was seized and confiscated, after the negotiation with Captain Elliot, was valued at nine millions sterling.

The laws of China forbid the exportation of silver, except permission is granted, or the metal is of foreign origin; but this law is constantly evaded. We have elsewhere remarked that silver mines of the richest description exist in China; the best and most extensive, from which the principal part of the sycee silver is obtained, are situated at Fak-thau and Sung-sing; these mines yield annually two millions of taels, and are worked by a company of Chinese merchants who farm them, paying a heavy rent to the Imperial Government.

The working of these mines is upon a most stupendous scale, as eighteen thousand men are kept continually employed in one department or other of the works. Many silver mines* are forbidden to be worked in China, and others are completely exhausted, being absolutely drained of every particle of the precious metal. It would be totally impossible to give any certain idea of the amount of metal in circulation; some say five millions of dollars, others eight or ten millions of taels;

about and joked about, but the firm in Canton cared for neither the gibes nor the jeers. We have no doubt that they very quietly resumed their honourable occupation as soon as practicable.

* In many provinces copper mines are to be found, which are generally worked under the government: the largest and most productive of the copper mines lie in the province of Wan-nam.

one assertion, in our estimation, being as likely to be correct as the other; as, without statistical returns, no correct estimate or calculation can be made. There are gold mines in China—this is quite certain, but whether or not they are worked at this time is a matter of uncertainty. Gold is sent to China from Siam, and Cochin-China in bars or ingots; and the inhabitants or natives of the Loochoo Islands, when they go to Foo-chow-foo to make their annual purchases of merchandize, also bring bars of gold in payment for the goods. Gold leaf is occasionally used as a circulating medium, the value being nearly eighteen taels of silver for one tael of gold. Bars of gold are looked upon as articles of merchandize, and are sold at so much per tael, at the current price, which fluctuates exceedingly.

Gold is forbidden to be exported as well as silver, nevertheless a large amount annually leaves the empire in bars, ingots, and gold leaf. In an old work, it is asserted, that at a very early period gold and silver coins were current in China as well as copper; and that during the reign of Yao, the founder of the first dynasty called Hia, coins of both the precious metals were in circulation; and that under succeeding dynasties the emperors permitted foreign monies to be used throughout the Celestial Empire.

At this remote period money was also made of iron, tin, lead, and baked earth; the latter was made by order of a monarch who reigned after Han, and who wished to abolish the use of copper coin. This prince caused as much copper coin to be collected as possible, and had it buried; a pit of an enormous depth being

dug to receive it. As soon as the pit was filled up, all the workmen who had been employed were put to death, fearing they might reveal where the copper money was buried.

The earthen money was made of a peculiar species of clay, mixed with a very powerful cement or glue; on this figures and characters were stamped of the same description as those on the iron, tin, and lead monies. Some of the ancient coins are filled with characters, which the most learned Chinese declare they cannot decypher. Many of the ancient coins are completely covered with figures of animals, birds, and written characters; the value of the coin is also stamped upon several of various dynasties. One ancient coin has upon it the following extraordinary inscription—KOUEI-YU, TCHING-TI, which signifies, 'Money has its course, at last it returns to the emperor.'

Much of the old coin is composed of a mixture of silver and tin; one of them, the form of which is round, weighed eight taels, and the figure on it was the imperial dragon surrounded by clouds; another was square, and weighed six taels, on this was the figure of a horse. One other coin belonging to the same reign is of an oblong shape, divided into compartments, in each of which is imprinted the character "bang," which signifies the emperor; this coin weighed four taels.

The Chinese assert that the various animals have allegorical, or symbolical meanings, the dragon is the personation of those who are great, good, and learned; the horse, those that are quick, but not persevering;

the tortoise (which is also imprinted upon some coins) those that are of low, lazy, grovelling nature. These monies of silver and tin are said to have been invented by the Emperor *Tching-tang*, the founder of the Chang dynasty.

There was no fixed value for coins or money formerly, as the various Emperors placed a greater or less value upon them, according to the exigencies of the State; weight being usually the standard of value, not the size of the coin.

When the system of coining gold and silver ceased, it is impossible to determine, but from concomitant circumstances, we believe it must have been discontinued for a lengthened period; this is a proof of our former assertion, that China is retrograding, as all kingdoms when in a flourishing condition, invariably pay great attention to the coinage of the realm.

During the reign of Hong-bou, the founder of the Ming dynasty, specie became exceedingly scarce, the mandarins and soldiers being paid partly in coin, and the remainder in a bank-note, or a sheet of paper sealed with the Imperial seal; these notes purported to be of the value of one tael and upwards. We believe this to be the earliest authentic account of the paper currency of China, although some authors affirm that bank-notes were issued in the century preceding the reign of Hong-bou.

These notes were about seven inches long and five wide, bore the impress of the Imperial seal, and the following words were inscribed upon each note, with the value set upon it by the government: "The Court of the Treasury having presented their petition, it is

decreed that the paper money thus marked with the Imperial seal of Ming shall pass current, and be put to the same use as copper coin. Those who counterfeit it shall be beheaded. He who shall inform against and secure them, shall have a reward of two hundred and fifty taels. Besides, he shall receive the goods of the criminal as well immoveable as moveable." Then follows the dates of the year, month, and day of the reign of the Emperor, Hong-bou.

These ancient notes are prized beyond measure by antiquarians and the superstitious, the latter affirming that the possession of one of them, ensures good fortune, preserving the inmates of the house from all misfortunes and sickness, if the note is suspended from the largest and thickest beam which supports the ceiling or roof.

Marco Paulo, who was in China in the thirteenth century, about the year 1260, states, that bank-notes were then in general use in the Empire, and when defaced or injured by wear, they were exchanged at the mint for new ones, or if preferred for gold or silver. These notes were issued for various sums, from one Venetian groat up to ten besants of gold.

"This author falls into an error, in stating that the bark of the mulberry tree was used to make the paper of which these notes were made; as the Chinese never at any period, destroyed a mulberry tree, as it is the tree most valued in China, from being the natural food of the silk-worm. Marco Paulo was deceived, for he affirms, that they used the bark of the mulberry trees to make the paper which composed this money, for the Chinese are careful not to destroy such

valuable trees; it was the bark of the tree called *Cou-tchu*, which is of little value, and resembles the elder tree; and of this they make a paper stronger than that of bamboo."—*Du Halde*, Vol. ii. page 293.

We find that in the fifteenth century, the government ordered all taxes and dues to be paid in paper, the use of silver and copper monies being prohibited. Notwithstanding this edict and prohibition, the paper currency gradually sank into disuse, until the government ceased to issue bank-notes.

There are bankers in many parts of China, and these establishments as in England are composed of one or more partners. The method of transacting business is similar to that adopted in Europe, they receive deposits of cash, occasionally allowing interest if left beyond a certain time, and will lend money on good security. The interest allowed by law is three per cent. per mensem, or thirty-six per cent. per annum, and at the time of repayment, interest can only be demanded up to the time the interest has not accumulated beyond the principal; should it be greater, then the lender loses the overplus. Bills of exchange, or promissory notes, bearing the names of partners of these banks, circulate, their value increasing or decreasing, according to the demand for them; these bills are sometimes made payable at sight, or at a certain period after presentation, as in England, and vary in value from a quarter of a dollar up to fifty thousand.

The banks in the northern cities transact immense business, the partners frequently are mandarins, or men of immense wealth; the local government employ

them to transact money, for the payment of the consular authorities, for which a moderate per-centage is charged, we believe about two per cent. The two largest and wealthiest banks are at Shang-hae and Canton, the latter carrying on regular and constant correspondence with Pekin, and Nan-kin.

When money is placed in a bank, a book is given in which the receipt of the sum deposited is acknowledged; but should the book be lost, the party who presents the book can obtain the money not previously drawn out; the system of *cheques* appears to be entirely unknown.

The Oriental Bank has established a branch at Hong-Kong; we have heard from those connected with the establishment, that it does not answer, as was foretold by every one who understood anything upon the subject, as from the habits of merchants in China, it would be very inconvenient, if not impossible, to keep banking accounts.

Surplus cash is generally, if not invariably, invested in opium, when it can be purchased at a low rate; the drug is kept until the market rises, when it is sold; to the warehouse or godown of each merchant is invariably attached a treasury for money—Sycee or opium, this room is well built and strongly secured.

The compredore of each establishment has the custody of this treasury, whose probity is secured to the merchant by one or more wealthy Chinese; should any defalcation, either of specie or opium, be discovered, the merchant immediately calls upon the compredore, or his security, to make the deficiency good. This system has been so long adopted in China by the merchants, that they evince great disinclination to

commence or try a different one. The only accounts, therefore, likely to be kept at the bank, are such as, from the smallness of their amounts, will not pay; as in all probability, the principal deposits will be from government servants, who could not make any considerable lodgments from their monthly pay, or from European shopkeepers and petty speculators, whose accounts would rarely exceed one hundred pounds.

From the information we have obtained, it appears the result of the experiment has been in conformity with the mercantile predictions; the local government, however, have given every encouragement to the undertaking, and very properly have allowed the bank a military guard.

Although the Chinese bankers will change coin, there are numerous money-shops and money-changers, who gain immense sums by trading in money. The trade must be a most lucrative calling in China, if we can form an opinion from the numbers engaged in it. In the money-changing shops no coin will be changed, unless an article is purchased, or some few cash paid for the accommodation. In this manner, and by intermixing spurious coin, they must make enormous profits. The money-changers may be constantly seen in the bazaars and streets, and are distinguishable by a long string of cash, hanging, like an alderman's or lord mayor's chain, around their necks; and piles of this copper coin are arranged in stands before them.

Pawnbrokers flourish as much in China, if not more than in England, and are licensed by and pay a tax to the government. The rate of interest at which they lend money is exorbitant, but the scale is fixed by law. These establishments usually

consist of several partners, and it is no unusual occurrence for a Minister of State, or Viceroy of a province, to have shares in pawn-shops. Every description of article is received in pledge, and, as no questions are asked, they are the great receivers of stolen goods. Gods from temples, bells from joss-houses, pictures, trinkets, furniture, clothing, the most expensive to the most trivial mechanical tool, may be found in a Chinese pawnbroker's. The mode of transacting business is methodical, the system similar to our own, tickets being given corresponding to ours, and a duplicate attached to the article pledged.

All in these establishments appear to thrive, and the person in charge of the shop generally has a most comely and prosperous appearance—his dress betokening wealth, and the *embonpoint* of his person is the *beau ideal* of Chinese ideas of masculine beauty.

China is not only as striking an example as can be found amongst the nations of the earth, of great inequality of wealth amongst the population, but of the extremes of wealth and poverty; for in the Celestial Empire there are many Rothschilds amongst her merchants, and George Hudsons (the railroad king), amongst her monopolists, but there are also many a Lazarus, and starving mendicant in her streets.

Owing to the absolute monarchy of China, the fluctuation and insecurity of wealth is greater than in any other country—to-day a mandarin is one of the richest in the land; to-morrow he is disgraced, and not only the whole of his wealth confiscated, and declared forfeited to the Emperor, but that of his sons, brothers, and other relations, if he have any.

A merchant is amongst the healthiest of his class;

has junks, shares in banks, pawn-shops, salt-works, and mercantile establishments, has houses, lands, and is in the most prosperous circumstances; the merchant is detected in purchasing or smuggling opium; before sunset he is arraigned, in a few short days the whole of his vast wealth, that of his sons, brothers, and relations, is in like manner forfeited. The mandarin and merchant are now equal—alike criminals and beggars.

We have been enabled to obtain, through the kindness of an esteemed friend, a statistical return of the revenue of China for the year 1847, which we believe will be found interesting; especially as it proves what we have before stated, namely, that the finances of China are not in a flourishing condition.

Revenue Returns of the Chinese Empire in 1847.

	Taels.
Land-tax	28,208,695
Forwarded to the capital in kind from the various Provinces 4,719,385 shih of Rice and other grain, equivalent to .	9,438,670
Duty on Salt	4,704,382
Transit duties	4,199,335
Duties on foreign trade, including Mongolia	3,000,000
Tax derived from the Mines, paid in kind	2,021,105
Tribute of Silk, Cotton stuffs, and other manufactures equivalent to	307,500
Sundries	2,729,607
Rent from the Land of the 8 Standards .	463,043
Tax on Tea plantations, &c.	108,481
Surplus per-centage paid on every sum received into the public treasury . .	4,316,684
Total Taels	59,496,902

[Equal to about £17,000,000 sterling.]

Public Expenditure.

	Taels.
Pay to the Civilians, Police, and Military Officers	7,087,198
Army and Navy (one-fourth consists in kind, such as rice, flour, &c.)	4,505,512
Officers of the supreme government at Pekin	668,377
Post establishment and relays for public functionaries	2,014,984
For dykes, public buildings, and other exigencies	2,860,000
For sundries	1,317,108
Deposits in the Treasuries as a reserve fund, to meet any emergency	7,379,742
Stipends to scholars, expenditure at the examinations, &c.	293,806
For benevolent purposes, such as donations to the aged and poor	333,572
Gratuities to distinguished men, pensions, &c.	401,669
For sundry grants to priests and national establishments	182,182
Carry forward	Taels 27,044,150

[Equal to about £7,860,000 sterling.]

Imperial Establishment paid out of the National Treasury.

	Taels.	Taels.
Brought forward		27,044,150
The Eight Standards and Mongolian auxiliaries	5,452,421	
Rice and other articles in kind .	4,864,800	
Gratuities and Pensions . . .	401,669	
Allowances made to children, the aged, infirm, and poor, amongst the Mantchoos . .	991,845	
For religious establishments at the Llama temples, the sacrifices at the Imperial tombs, &c.	344,574	
Imperial manufactures to provide the court with articles of luxury	201,809	
		12,257,118
Provincial disbursements for the 18 provinces, Turkistan, and the establishment in Thibet .		6,607,380
Total of Public Expenditure .		Taels 45,908,648
Paid into the imperial treasury for the sovereign's private use, about . . . (This sum is not specified, but is merely estimated.)		12,000,000
Total		Taels 57,908,648

[Equal to about £16,826,000 sterling.]

Deficit in the Revenue during 1847.

	Taels.
In land-tax	(a) 662,181
In duties	476,898
In the gabelle	889,712
In sundries	299,790
In kind, 1,173,068 shih, equivalent to .	2,346,136
Total revenue of Ho-nan expended to succour the starving population . . .	3,209,708
Surplus sent from the other provinces and the capital to Ho-nan	500,000
Total Taels	8,384,425
Disbursements	57,908,648
	66,293,073
Receipts	59,496,992
Actual deficit . . . . . Taels	6,796,081

While going through the press, and after the first volume was printed, we obtained the return of the revenue of the colony of Hong-Kong, for the year 1848, which, although this is not the place where it ought to have been inserted, we think may not inaptly be introduced here, and accordingly it is subjoined for the information of our readers.

Total revenue of the colony of Hong-Kong, for the year 1848	£25,091
Expenditure for the same period, exclusive of public works, roads, bridges, and the purchase of a court-house . .	40,355
Which leaves a deficiency of . . .	£15,264

As there is no prospect of any immediate increase of revenue, and as there does not appear to be any available means, of extracting additional income from the already over-taxed inhabitants, we presume a considerable reduction of expenditure will become indispensably necessary.

CHAPTER XV.

Population of China—Canton—National virtue—Maxims inculcating the practice of filial duty—National character and vices—Fatalism of the Chinese—Anecdote—National character displayed during the War—Diseases prevalent in China among the natives.

THERE are considerable differences of opinion relative to the population of China, the estimated number of souls, varying from three hundred to three hundred and sixty-five millions; and Mr. Montgomery Martin giving four hundred millions, as the probable number of the inhabitants of the Celestial Empire; it is quite certain, that be the correct number which it may, there is no portion of the globe so densely populated, as this part of the world.

The population of Canton alone, is computed by some at eighty-four thousand, by others at one million two hundred and thirty-six thousand; and when we take into consideration the vast multitude, who reside upon the river at Canton, the numbers who dwell in each boat, and the dense manner in which these floating domiciles are congregated on the water, the immense population resident within the city walls, and its environs; one abode amongst the lower and poorer classes being frequently inhabited by three and four

generations; it is far from being either incredible or impossible, that the whole population of Canton, resident either on the river, within the city, and without the walls, may amount to one million two hundred and thirty-six thousand.

All the villages, towns, and cities of China, with rivers flowing in their vicinities, are apparently populated to nearly the same extent as Canton, but it must be borne in mind that the aquatic population possess no habitation upon *terra firma*. When these facts are considered in conjunction with the vast extent of the empire, the inhabitants of which rarely migrate for any lengthened period, it would by no means be astonishing to find, as the result of an accurate census, that the total population of China might even exceed the larger estimate of four hundred millions.

We shall now take a glance at the character of the Chinese as a nation, and although we differ from many contemporaries, we can conscientiously affirm that we have nought extenuate, nor aught set down in malice; but have endeavoured to depict the national character as it is, without romantic colouring, so as to heighten their good qualities; or puerile depreciation, so as to attempt to lower their character, to the level of the brute creation.

The characteristic good qualities of the Chinese, are parental affection, filial piety, veneration for learning, respect for age, submission to rule, hospitality, perseverance and industry: the one especial trait in a Chinaman's character, which is worthy of being imitated by many professing Christians, is obedience to parents, and filial duty.

The practice of this virtue is carried to a very great extent, by all ranks, from the highest to the humblest, from the richest to the poorest, and we have known instances of daily occurrence, where children have deprived themselves of necessaries, to furnish their parents with comforts; where menials have hoarded up the greater portion of their earnings with scrupulous care, in order to be enabled to contribute towards the support of their parents.

By the laws of China, a son is permitted to suffer punishment for his father, if the latter has infringed the laws of his country: should the officers of justice be unable to find a son, who has been guilty of any crime or offence, they very deliberately take the father and incarcerate him, knowing full well that the delinquent will speedily make his appearance, as soon as the tidings of his parent's imprisonment reach his ears.

Nothing is so abhorrent to each native of the celestial empire, high and low, rich and poor, as filial disobedience, and this crime is severely punished by law; possibly from political motives, for as the Emperor calls himself, what he ought to be, the father of his people, he wisely considers that he will not be regarded in that light, or treated with becoming respect, should his subjects be deficient in filial obedience to their natural parents.

As if fearful that the practice of this virtue might temporarily escape their minds, extracts from philosophical works, which inculcate the necessity of this duty, are hung around their abodes, and the following are some of the moral maxims, extracted from the works of Confucius, and other renowned sages, which are

most in repute with the Chinese. These inspirations are written on coloured paper, either in gold or black characters, and are suspended from the walls, in the same manner that pictures are hung in Europe.

The following extracts are worthy of imitation, and would do honor to a Christian writer, who was a native of the most refined and enlightened nation in the world. What terms of commendation therefore, are sufficiently great to bestow upon these sentiments, when we recall to mind they were written and composed by heathens? "Let a son honor his parents, not observing their faults, which he should carefully conceal: he may, however, remonstrate with them three times concerning their faults. Should the parents turn a deaf ear to their son's exhortations, and disregard him, that does not do away with the duty that a son has to the authors of his being, he must still observe towards them the same undiminished respect and affection."

"A son should never refer to old age and its attendant infirmities whilst within hearing of his parents."

"Let every occupation and business be instantaneously laid aside to answer a parent's summons."

"Should his parents be in trouble, a son must not visit, nor receive his friends. Should they be sick or in pain, his demeanour and countenance must express the grief of his heart, and the sorrow which fills his breast. A son whilst his parents are suffering bodily torment or mental pain, must refrain from listening to music or melodious sounds, and must preserve an unruffled temper, no matter how querulous the murmurs of his parents may be."

"To have a proper estimation of filial duty, a son must watch his parents' looks, and attend to their slightest wishes: when they speak, he must listen attentively to their words, and follow their counsels. A son's thoughts should be continually filled with the duty that he is bound to pay to his parents."

"A son should be careful in attending to the corporeal wants of his parents; see they are well fed, have warm clothing for the winter, and thin light garments for the summer; he should visit their abode, or chamber, night and morning, to hear their exhortations, listen to their requests, and see they neither require nor want anything that he can procure for them."

"It is not respectful for a son to sit on the same seat, couch, or mat, with his father, nor to *uncover his head* in his presence, nor to give utterance to jests, or indulge in unseemly mirth."*

Would that all the other moral and virtuous maxims which are inculcated by the writings of the ancient philosophers, were equally well heeded and observed; were such the case China would be one of the most moral nations of the world, instead of being the most depraved.

From the contemplation of filial duty and piety we are compelled to turn, and regard the opposite side of the picture of national character; and it is with reluctance that we are forced to state, that we firmly believe there is not a nation yet known to exist, on the

* Inferiors invariably keep the head covered whilst in the presence of superiors, as the Chinese consider it great rudeness to remove the cap or uncover the head; occasionally superiors will remove their caps when in company with their inferiors, but they never uncover the head when in the society of their equals.

face of the globe, whose inhabitants are so habitually and systematically profligate as the Chinese, vice of the most revolting kind being openly practised, and indulged in without shame, or incurring punishment for the crime committed.

Chastity is unknown among the lower orders of women, and is only preserved amongst the higher by rigid seclusion and the want of opportunity. The degradation of women in China is, alas, absolute and complete. Gain is the summit of a Chinaman's ambition, and he regards not the means by which wealth is obtained, being deficient in probity of thought, word, and deed; distrusting all, they are cunning and jealous beyond measure; servilely abject to their superiors, they exhibit tyranny and injustice to all below them; in fact, there are no judges who administer the laws impartially or justly, as each mandarin exercises the office and functions of a judge over all beneath him, including the mandarins who are his inferiors in rank, save the suitors are wealthy, or deem the case of sufficient magnitude to be referred to the tribunal at Pekin (where all important cases are decided by the Emperor in person,) they stand little chance of meeting with attention, or receiving even-handed justice.

All classes, from the highest to the lowest, are addicted to gambling, cheating and fraud are prevalent in their daily amusements; the dexterity, daring, and adroitness of Chinese thieves is proverbial. The crimes induced by smoking opium are elsewhere spoken of, and treated, of most fully in this work; and may the truthful, fearful facts brought under the

notice of the public, induce that public to lend their powerful aid in FORCING upon the attention of the Legislature of Great Britain, the necessity for suppressing the nefarious traffic in opium, which is carried on by Britain's sons, in direct violation of the treaty entered into by the monarch of Great Britain with the monarch of the Celestial Empire.

Vice appears to reign almost "lord paramount" in the hearts of the natives of China, and the field is a wide one that is there open to missionary labour; we fear the evil in most natures predominates over the better qualities, but neither nationally, nor individually, in any country that we have either visited, heard, or read of, is evil so fearfully and habitually manifested, as it is by the natives of China.

There are three desires which appear to prevail, and to be implanted in the breast of every Chinaman, be the grade he occupies in society what it may: first, he anxiously looks for male offspring, to perpetuate his name and to sacrifice to his manes; secondly, he will labour, toil, thieve, and cheat indefatigably, to enrich himself, and acquire landed property; and, thirdly, he desires longevity, in order that he may live to see his children's children in the enjoyment of the wealth, he has accumulated by his efforts and toil.

We must not omit mentioning that fatalism is indulged in by the Chinese, and no Turk can be a greater fatalist than a Chinaman; we have heard of a native merchant of Canton, who was sitting smoking in a British merchant's residence, when the intelligence was brought to him that his warehouse, or godown, which

was filled with valuable merchandize, was in flames—(and as there is no insurance against fire in China, the loss invariably sustained when *an ignition* does occur is terrific);—the China merchant listened to this news with complete *sang froid*, coolly replying,—"Mas-kie," which is the Anglo-Chinese for "never mind," "if the house is to be burned, it will be burned, if not, it will not," very tranquilly continuing to smoke his pipe. And we could enumerate other instances of the same nature, did the limits of this work permit us so to do.

The Chinese are also great stoics in their way, and have been known to endure the greatest bodily suffering and torture, which they have borne without flinching, rather than surrender their beloved treasure. During the late war, some extraordinary instances of stoicism came under the observation of our officers: this trait was evinced by the total disregard which the Chinese displayed for life—constantly sacrificing it rather than fall into the hands of "the red-bristled barbarians." After taking (we believe Chin-keang-foo,* if our memory plays us not false) one of the cities, some officers entered a mansion from which smoke was issuing; the house was spacious, and evidently appertained to a wealthy mandarin, but the premises were deserted by all save the proprietor, who was discovered dressed in his robes of state, bound to his chair, and partially consumed; his valuables, furniture, and books being piled in heaps aroundhim, having previously been set on fire. It was found impossible to save the life of this noble-minded heathen, who had preferred and sought

* Chin-keang-foo is near Nan-kin.

death rather than fall into the hands of foreign enemies, which he believed would be the greatest misfortune and dishonor, which could befall a native of the Celestial Empire.

This idea appears to have been prevalent among the higher orders, as in other towns that our troops took, horrible spectacles awaited them in every house of a superior class, which they entered: not a male inhabitant was to be seen, but the wretched women, wives, daughters, and concubines were found with either their throats cut or hanging from ropes suspended from the beams; some were dying, others dead; in some residences the wells have been found filled with females, and the women have been seen in the act of precipitating themselves into the water, with their children in their arms.

Notwithstanding this characteristic disregard of life displayed by many, there were some instances where the love of life so far gained the ascendancy as to induce a diametrically opposite course of conduct—for instance, upon entering some cities or towns, our troops have found written in the large characters of the Chinese language over the doors of many houses, "Take all we have, but spare our lives."

The Chinese suffer most fearfully from ophthalmia of every description, but more especially from diseases of the eyelid; these are encouraged, incited, and increased by the method adopted by the barber who cleanses (as he terms it, injures we say), the eyelid, by passing an instrument over the ridge of the lid where the lashes grow, and between the eyelid and ball; this causes inflammatory action, which generally ends in total

loss of vision. There is also a peculiarity in the natural formation of the eyelids of natives of China; there appears to be a superabundance of skin, which will frequently lie in a fold, this causes the lid to turn the lashes towards the eyeball, thus causing great irritation and inflammation and after a time blindness ensues; this complaint is termed by many medical men entropium.

Leprosy is fearfully common among the natives of China, the epidermis of the hands and feet will become completely hardened, the muscles contracted and the joints immoveable, the fingers and toes being bent into the shape of a bird's claw. This is one kind of leprosy, the others are where the skin becomes lividly white, the body covered with sores and ulcers; and when the whole person assumes a piebald appearance, the complexion being in patches of the natural hue of the skin, and a livid cadaverous white.

The inhabitants of the southern provinces are subject to tumours of large size and great variety, which grow upon every part of the person.

Cutaneous diseases of every description are met with all over China, and found in all ranks; a mandarin will not think it at all *outré* or incorrect to inform a visitor that he has the itch, giving occular demonstration of the same.

Dropsy and rheumatic affections affect the poorer classes, and elephantiasis, although not common, is occasionally seen. This disease, assumes a somewhat different aspect, to that which is prevalent in the East and West Indies and Ceylon. In China the leg does not become more than twice the natural size, but

the limb is covered with festering sores; whilst in India and Ceylon the limb will swell to an enormous size, but is totally devoid of sores, ulcers, or irruption.

Baldness is peculiarly prevalent among the Chinese women, and scarcely a female arrives at the age of thirty-five years, without her head being denuded of hair, in patches; from what cause this arises it is impossible to determine, but we believe from want of cleanliness, as the skin of the head is never cleansed from the filthy pork fat and messes which the hair is loaded with. We are strengthened in our belief and statement from the fact, that the men are rarely bald even in extreme age; as the fore part of their heads are shaved, the back part where the hair is allowed to grow, is constantly cleansed with the water which runs from the front part of the head, whilst undergoing the process of shaving. Fevers of various kinds assail the inhabitants of particular provinces, and the smallpox rages with fearful virulence; in short there is not a disease known, to which human nature is subject, that may not be found prevalent in China, and frequently in its worst and most terrific form.

CHAPTER XVI.

Extraordinary Buildings — Porcelain tower at Nan-kin — Temple of Ho-nan — Pagodas — Monuments — Bridges — Triumphal arches — Imperial Palace at Pe-kin — Palace of the Emperor at Earth's Repose — Palace at Je-hol — Announcements in the *Pekin Gazette* — Burning-glass presented by the King of England to the Emperor of China.

THE great Porcelain Tower at Nan-kin, in the province of Kiang-nan, is the most extraordinary building in China, it was built by the Emperor Yong-lo, and is called by the Chinese the *Temple of Gratitude.* The tower is erected upon a pile of bricks, and is formed upon a most substantial timber frame-work; it stands about two hundred feet high, and is of an octangular shape. It is surrounded by a very thick wall of the same form, over which a roof is thrown from the tower, covered with green porcelain tiles, which makes a very handsome promenade, the walls and roof being painted in arabesque.

On the eastern side a marble staircase leads to the first floor, which is surrounded by a gallery or verandah, the roof of which is covered with green tiles, being supported by several pillars; on the top of the marble staircase there are three large doors

leading into the hall or temple, which is on the first floor, and measures forty feet across, which gives fifteen feet for each of its sides. The floor is of marble, which has the appearance of projecting through the wall, as a cornice of marble two feet thick runs round the building on a level with the floor. The temple or hall is one hundred feet in height, and it is only lighted by means of the three doors we have already described. The tower is composed of nine stories, each one above the hall being of equal height, but the diameter of each succeeding one decreases in equal proportion up to the top. The walls externally and internally are covered with porcelain, and a verandah surrounds each story covered with porcelain tiles, while small bells are pendant to every corner of them.

The beautifully sloped roof is appropriately finished by means of a very thick spar, which is planted in the floor of the eighth story, and passing through the centre of, and extending above, the roof some thirty feet. This spar is surmounted with a large golden ball, and from its junction with the spar, a thick gilt wire, is carried down like a screw in a conical form, which gives a novel and light appearance to the building; the second, and each succeeding story, has a window on each of its sides; the floors are laid upon thick cross beams, which are carved and painted in arabesque to form the ceilings of the rooms below them. The walls are covered with porcelain tiles, stamped with various figures and devices, small niches are filled with figures in *basso relievo*, and rich gilding adorns the whole of the interior,

a winding and inconvenient staircase runs up to the ninth story.

There are several Buddhist monasteries throughout China. The Temple of Longevity, within two miles of the city of Canton, situate to the north-west of the factories, forms a residence for a great number of priests. These buildings consist of large porticos, sometimes paved with polished marble; halls and pavilions, a principal and lesser temples, are situate in a variety of courts, these buildings being connected together by covered passages or galleries; green and yellow tiles cover the roofs, which are ornamented with dragons and other animals, of the same colours and grotesque forms. Almost all of these monasteries have a tower or pagoda attached to them, but the size of them is considerably less than that of the Temple of Gratitude.

The Temple of Ho-nan is not the least remarkable of these pagan monasteries; it is entered through a very long court in which there is a large stone, on which a tortoise is engraved. After passing a second gate you enter another court, where four enormous statues are placed as sentinels; on each side there are two, their appearance is very fanciful and savage, and they might be mistaken for some of the gods of ancient Rome. At the extremity of this court stands the principal temple, where the three Buddhas are placed, together with a variety of other images and several altars, which give a solemn aspect to the place.

There are a large number of cells built round the principal court, which are appropriated as residences

for the priests, and offices of the establishment. The sacred pigs are here domiciled in a habitation assigned to their use, and are maintained in a state of great luxury. The reason which is given for this is to recompense the species in the persons of these favoured swine for the injuries they have sustained, through the oft-repeated sins committed by the disciples of Buddha in devouring the flesh of pigs, their slaughtered relatives and brethren. In one part of this monastery there is erected a description of furnace in which the corpses of departed priests are reduced to ashes; these ashes are then carefully collected and placed in urns, which are deposited in a neighbouring chamber, where they remain until the annual opening of the adjoining mausoleum, into which they are then removed. Gardens, groves, and rice or paddy fields, are enclosed within the walls, and the whole premises occupy about eighty acres of land.

Tradition gives a very early date to the establishment of this temple, but the cause of its notoriety is accounted for by the following story. Ho-nan and the surrounding country were in a state of revolt in the reign of the Emperor Kang-he, about a hundred and fifty years since, when the Emperor's son-in-law with a powerful force, reduced the rebels to submission. Ho-nan is said to have experienced much of the wrath of the conquering prince, who gave orders for the slaughter of all the inhabitants. Immediately after issuing these orders he encountered one of the priests of this monastery, who possessed a corporation conformable to Chinese ideas of muscular

beauty, whom he censured and accused of hypocrisy, in assuming to refrain from animal food and spirituous liquors, while his portly carcass gave the lie to his profession.

The prince sentenced the unfortunate priest to be executed; but reversed the sentence of condemnation the following morning, owing to a dream which had disturbed his nocturnal slumbers. The god Buddha appeared to the prince with an angry aspect, assuming the most hideously terrific form, asking him how he dared to attempt to molest, much less put to death one of his priests and disciples: inquired if he knew that putting a priest to death was one of the most heinous crimes that a man could be guilty of; the punishment for which was severe and never ending. The god informed the trembling prince that if he dared to molest his servant in the slightest degree, the empire should be overthrown, war should ravage the land, famine and pestilence should reign lords paramount in China; that his life should be short, and that upon his decease, his soul should enter the carcass of a loathsome leper; that after dragging on years of wretchedness under this form, he should die, when his soul should pass into the body of a loathsome reptile; that after life had quitted the reptile's frame, his soul should pass into the regions of eternal torment. But if the prince would protect his Buddhas, priests, and disciples, endow his temples, lead a good life, and follow the tenets inculcated by Buddhism, all should prosper with him in this world, and after his decease, his soul should pass into the regions of bliss, finally

becoming absorbed in the god Buddha. In the morning, therefore, the prince not only reversed the sentence, but overpowered the now happy priest with presents, and bestowed princely riches upon the monastery.

The Confucian Temple at Ning-po was a very large and celebrated one; during the late war, however, it was partially destroyed, and has not since been restored; whether this is from want of funds, or owing to an impression that the building had been too much polluted or contaminated by the *fan-quis*, is a question which we cannot solve, although we are inclined to believe that it is solely occasioned from want of funds, as many temples throughout the empire are falling into decay it is believed for the same reason. The Fokien Temple is the most conspicuous, and its internal decorations are the most gaudy of those now standing in Ning-po, it is filled with idols and painted, tinselled, and decorated, most showily; but the style of decoration is similar to all the other temples in China.

The monastic temples generally have attached to them *Tas* or pagodas, the sizes of which are regulated according to the devotion and wealth of those who endowed them; and the same causes regulate the embellishments and decorations of the buildings, the most celebrated are built on rising ground, or on mountain sides. These pagan places of worship invariably consist of porticos, courts, halls and pavilions, with cells or offices built round the courts; these are connected together by long galleries or covered ways, ornamented with stone or brazen statues, and images. The roofs are covered with glittering yellow

and green tiles, and ornamented with dragons and imaginary animals; while the interiors are decorated with arabesque painting, tinsel, and images, and figures in *basso relievo*.

The three gigantic figures of Buddha, the past, present, and future, stand in the principal temples, with all the usual accompaniments of altars, offerings, and burning joss-sticks. The *Tas* or pagodas, as we have already said, vary in height, measuring generally from one hundred and twenty, to one hundred and sixty feet, the diameter of their bases being about a fourth of their height; like the Temple of Gratitude at Nan-kin, they are built in stories, but none of them can be compared with it in beauty.

Monuments are to be found in almost every city in China, which have been erected either to perpetuate the memory of some of their heroes, who have signalized themselves by deeds of valour, or of princes, philosophers, or mandarins, who have done the State some service. On the top of a mountain, near the city of Nan-heon, in the province of Kwang-tung, a monument has been erected to the memory of an individual, a native of the province, who from patriotic motives and at great labour and expense, cut a passage through the aforesaid mountain. His countrymen, having been previously obliged to toil their weary way over this mountain, at the imminent risk of breaking their necks, have in gratitude recorded his praiseworthy deed upon the monument, and placed his statue thereon.

A favorite place for the erection of monuments, appears to be in the neighbourhood of temples or

monasteries, where several are to be found. These monuments, or *Che-pee*, are composed of stone or marble, and sometimes of brass, and consist commonly of two pieces, a base and an upright, the latter being nicely fitted into a mortise cut in the former. Some of them stand about eight feet high, two feet in breadth, and one foot in thickness, but in general they are not more than four or five feet high, and their other dimensions are in proportion. A few are more elegantly constructed, having tortoises or animals of the lizard species to form their bases. Upon the face of these *Che-pee* are engraved the names of the individuals to perpetuate whose memories they have been constructed, and the reasons which had led to their erection.. Some again, are records of memorable events, and some are enclosed within buildings more or less expensive.

These buildings are of a square form, with a somewhat rounded roof, surmounted with a grotesque figure. But when the monument has been erected to commemorate an action of an emperor's life, or a favor or honor conferred by him, dragons are engraven upon the monument itself, and the roof of the building is covered with yellow tiles, the whole edifice is more elaborately ornamented, and a variety of grotesque figures stand within and without.

One of this description is situate near the city of Soo-chow-foo, in the province of Kiang-nan, which commemorates the distinction conferred upon the inhabitants by a visit, paid to their city by the Emperor Kang-he, on which occasion he divested himself of a great part of the usual pomp and state which are

attendant upon an Imperial progress. On the marble monument within are engraved the instructions which the Emperor gave in person to his Viceroy, for the government of his subjects.

The bridges are variously constructed, some consist of a single arch, others of three or more arches, and some are merely a series of stone piers, with large stone slabs laid across them, as described by us in our account of the famous bridge at Foo-chow-foo. Some bridges are built of red granite, and others of a grayish marble, cut into blocks five feet or more in length, which are laid alternately end-ways and cross-ways. The arches are very high, are semi-circular, circular and polygons in shape, and the bridges have steps at either end. Some are very handsome structures, particularly one a few miles to the west of Pekin, which is composed of white marble, beautifully cut and ingeniously devised. The balustrades are composed of seventy small pillars, on either side intermixed with marble tablatures, carved with birds and animals, foliage and flowers.

On the eastern end of the bridge, there is on either side a marble pedestal, supporting each an enormous lion, carved out of white marble, beneath and about which, the whelps are seen sporting in various attitudes. At the western end, two similar pedestals stand supporting each, the marble sculpture of a Chinese child, most accurately and ingeniously executed.

Triumphal arches are very numerous throughout the Celestial Empire, and adorn almost every city; some are but indifferently constructed and built of wood, but others are well worthy of observation. These

are built either of stone or marble, and consist generally of one large arch, with a small one on each side. The pillars which are formed out of a single stone, act also as door-posts; the entablature is composed of three or four faces, without mouldings, excepting one, which stands as a frieze, and on which an inscription is generally engraved. There is no cornice, but a roof is thrown over, completing the structure, and all the stones are joined together by means of tenons and mortises, like joiners' work. These triumphal arches stand from twenty to five-and-twenty feet in height, some are ornamented with human figures, and others with birds, beasts, and grotesque animals, standing out in bold relief upon the masonry, while imaginary animals ornament the roof.

At Amoy there is one of these triumphal arches which was built by order of one of the Emperors, however, unlike most of its fellows, it is not meant to record any national event, or the glories of a prince or warrior, but upon the entablatures of this arch are engraven an edict of the same emperor by whose direction it was erected, whereby he proclaimed that a royal recompense or mark of distinction, should be conferred upon the families of those widows, who should continue single, and shun a union with a second husband. Few widows, it is said, have secured this royal mark of distinction for their families, with the exception of those of higher order, who regard a second marriage as disgraceful.

The imperial palace at Pekin is a vast assemblage of buildings both large and small, built within a variety of courts, amongst which they are dispersed

along with pavilions, porticos, and canals, and the detached buildings are connected together by means of galleries and covered passages. The *tout ensemble* presents a most extraordinary appearance, the roofs being tiled with yellow porcelain, give an effect of burnished gold; extensive gardens and plantations are annexed to the royal habitation, and the whole being enclosed within a substantial brick wall, it is more like a city than a palace. The imperial wall, or Hoang-chin, has battlements along the *curtain*, and small towers at the angles, and over each gate. The palace is approached by three gates, the first or principal one is called the *Ching-yan-men*, or gate of the Midday Sun, which name is inscribed above it in Tartar and Chinese characters; on one side of it is a solar dial and on the other a lunar, and an enormous gong hangs in the tower above. This gate is solely for the use of the Emperor. The western gate is appropriated exclusively to the use of the members of the imperial family and princes of the blood royal, and the eastern gate is used by ministers of state and mandarins. On entering the eastern gate the visitor is led into a spacious court about two hundred paces square, which is to the south of the imperial palace: it is paved with large bricks, and broad walks are laid down of stone flags; there is a large oblong building with verandahs at each angle; a canal runs east and west through the court, over which are built five marble bridges, and an extensive building is raised upon a terrace on the north side, beneath which are built five vaulted gateways. Large pedestals and columns of white marble, supporting lions ram-

pant, are placed at either end of the centre bridge, which appear to be cut out of the solid stone.

The centre gateway, beneath the building we have spoken of, leads to a second court at the entrance of which there are two other marble columns supporting each a dragon; the court is about half the size of the former, and leads into a third which is much larger.

On the north of this third court stands a building, somewhat similar to those in the two former built over five similar gateways, the gates of which are very massive, plated with iron, which is fastened with brass nails of enormous size. A fourth court succeeds, through the centre of which flows a canal lined with white polished marble, over which are thrown five very ornamental bridges also built of the same marble, and exquisitely carved; three handsome flights of marble stairs lead up to a very magnificent hall, and a covered gallery runs round the court, along which are built at equal distances square open pavilions with marble steps leading to each from the court.

The fifth court is about the same size as that last described, in the centre of it there are placed three square buildings upon a platform of Siam marble, six feet high, these buildings are about eighteen feet in height composed of three stories, enormous copper vases stand on the tops of these structures, and two copper lions, one on each side of the entrance to the centre one. On the north of the court is a very large and magnificent hall, where the Emperor receives daily the reports of the ministers of state, and the supreme tribunals, called the Hall of Audience.

"The entrance to this hall, whose external appearance was magnificent, was through three quadrangular courts, encompassed by several buildings. It was a hundred feet in length, and forty in breadth, and in height about twenty, and erected upon a platform of granite. Two rows of large wooden columns, whose shafts were painted red and varnished supported its projecting roof; and its capitals, besides other ornaments, were decorated with dragons whose feet were armed with five claws. There was nothing left in the hall but the throne, except a few large jars of porcelain, and a musical clock made early in the present (eighteenth) century by George Clarke of Leadenhall-street, London. The throne (being raised upon a dais) was ascended to by steps in the front and on each side; and above it were Chinese characters (*Ching*, or perfect wisdom) of glory and perfection. Tripods, and vessels of incense, were placed on each side, and before it a small table as an altar, for placing offerings of tea and fruit to the spirit of the absent emperor."*

Two courts similar in almost every respect to the fifth succeed it, to the east of this last there is a court used as a species of hippodrome, and to the north of this there is a ninth court across the centre of which there is a raised passage, appropriated solely to the use of the Emperor, which leads to the palace or building where the Emperor resides. It is built upon a terrace of marble, which is exquisitely polished, and the blocks so nicely fitted that no joining is perceptible. The palace itself is resplendent with gilding,

* Sir George Staunton, Embassy to China.

painting, and ornamental sculpture. The terrace is ascended by an inclined plane, used only to carry the Emperor's chair up and down, on either side of which there are broad and noble steps. The hall is about one hundred and thirty feet long and very nearly as broad; the ceiling is elaborately carved, painted green and varnished, and golden dragons are dispersed about, wooden pillars, the bases of which are six feet in circumference, painted red and varnished. The floor is of marble, and the Emperor sits on a throne in an alcove, after the mode of the Tartars.

The gardens and pleasure-grounds attached to the palace are said to be most beautiful; hills are embellished with lofty trees, which encircle cabinets and summer-houses, dedicated to pleasure and retirement, the whole forming a picture irresistibly charming. Stores of everything necessary for use or ornament during war or peace are kept within the palace walls; and workmen and artificers of every description are resident and constantly employed within its precincts. However strange the appearance of this royal residence may appear to European eyes, yet the magnificence, wealth, and splendour, which are exhibited in every variety, proclaim it to be undeniably the palace of a great and mighty Ruler. We regret that we cannot give a more accurate description of this extraordinary palace; the foregoing has been taken from Du Halde, the missionaries, and Sir G. Staunton, since whose day we have no accounts, nor do we know of any Europeans who have visited the imperial city. We trust, however, that the day is not far distant when, by a wise and honorable policy, our friendly

relations with the Celestial Court will be placed upon a sure and firm basis, and our ambassador will be resident within the walls of Pekin.

The palace of the Empress is said to be very magnificent, and is situated in the centre of the imperial flower-garden;* as the present Empress is of Tartar origin, we presume she has not adopted the Chinese custom of distorting her feet, therefore may be able to employ pedestrian power, and perambulate among the thousand walks and groves of this luxurious retreat. This palace resembles a garrisoned town or citadel; being closely guarded by eunuchs, and no male is permitted to enter save the Emperor, or by his written permission. Few male domestics attend on the fair captives of the imperial harem, and the few that are there, are under the age of puberty—female domestics, who are closely watched by the eunuchs, lest a lover or a love-letter should be introduced within the forbidden precincts of "earth's repose," minister to the domestic requirements of the ladies.

The following account of the Emperor's palace and pastimes of his country palace of Je-hol† is most in-

* In this garden is a building which report affirms contains a copy of every book that ever was published in China; if this be true, this library must contain myriads upon myriads of books.

† In 1844, the following official announcements appeared in the *Pekin Gazette*: the first was a petition from the Superintendent of Repairs at the palace of Je-hol, in which he complained that the walls of the pleasure-grounds and garden were falling down, being in so dilapidated a condition that the stags and deer had free ingress into the flower-garden, praying that funds might be granted to carry on the necessary repairs. The second was an order to place one hundred and thirty-one thousand taels out at interest to defray the expenses of the palace at Je-hol.

teresting, and will be found in Father Ripa's "Residence at the Court of Pekin," page 72. "Various habitations, more or less large according to their use, are erected here and there in different spots about the grounds—one for his majesty, behind this one for his concubines, who lodge three or four in each room; another for his mother, others for his queens, and others for the eunuchs. There is also a Miao, or temple of idols, which is constantly attended by a great number of Taou-she, or priests of the devil, who are eunuchs,—dressed in yellow. It is to this Miao that the Emperor goes with his ladies to make sacrifices and adorations during his stay in Je-hol. There are besides many cottages and summer-houses; the summer-houses are built in different forms, but all in good taste and very clean. They are provided with silk curtains on all sides, so as to prevent observation from without, and have seats all around, with a table or bed in the centre. These cottages and summer-houses are for the service of the Emperor, who retires thither with his queens and concubines; for at Je-hol he rarely sees any one except his ladies and eunuchs. With his ladies on foot around him he is carried about the grounds by eunuchs in an open chair. With them he sails in little boats fishing in the canals and the lakes. With them he eats—always, however, alone, upon a raised platform, whilst they take their food seated on the floor each at her little table. Even when studying he is surrounded by his favorite queens, as I myself have seen often."

In the imperial palace at Pekin is deposited the celebrated burning-glass, which was presented in our

king's name, by Lord Macartney, to the Emperor of China in the last century. This glass, with the other presents from the king of Great Britain to the monarch of the Celestial Empire, was exhibited at the palace of Pekin, and the glass was believed to be a talisman which the English monarch had sent to enable him to take possession of China. In vain were the Emperor, mandarins, and astronomers assured that this glass possessed no magical powers and in vain were its peculiar properties explained to them—they neither could nor would comprehend what was said, and the unfortunate burning-glass, which had cost £800 sterling, was ordered to be destroyed—"The talisman of the red-bristled barbarians was to be shivered into ten thousand million atoms—no one piece larger than a grain of rice was to be left entire." Every effort was made to break the burning-glass, but the toil of the would-be destroyers was futile; and, in despite of the innumerable blows which were inflicted with heavy hammers the magic glass remained *in statu quo*—positively refusing to be demolished!

All was consternation in the imperial palace; the most learned astronomers and profound sages declared—that, after mature deliberation, they did not know what to do, but were now doubly convinced that none save a talisman could have borne the hearty blows of the heavy iron hammers; for what but a magic glass could have resisted the severe flagellation, that had been inflicted upon its surface, and remained entire?

Such was the conclusion of the Chinese sages; who intimated to the Emperor, that, as the talisman would not be broken, it might perchance consent to

be buried. The question then arose where the talisman was to be buried? and after a lengthy consultation, it was resolved, to bury the talisman in the grounds which are attached to the palace, as the eunuchs would then be answerable for its safe keeping. To the amazement of the Emperor of China, mandarins, astronomers, and sages, the talisman was not contumacious, and did not refuse to be interred with all due honors. Consequently, the finest and most powerful burning-glass that ever was constructed, is at Pekin in the possession of Taou-kwang, the Emperor of the Celestial Empire; but as it serenely reposes in the bosom of mother earth, we fear that it is lost to earth's sons for ever: unless, by some lucky chance, the imperial mind can be illuminated, and made to comprehend, that burning-glasses are not talismans.

THE END.

London:
Printed by STEWART and MURRAY,
Old Bailey.

00088332

Digitized with financial assistance from the
Government of Maharashtra
on 09 March, 2016